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THE PERFECT LAW OF LIBERTY

JANE PAYNE McCORMICK

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THE PERFECT LAW OF LIBERTY

JANE PAYNE McCORMICK

"The Way, and the Truth, and the Life" that lights the path and provides the means for temporal and eternal happiness

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TO MY LOYAL FRIENDS

MABEL WORTH THOMPSON

AND THE LATE

KENNIE COFFIN JONES

WHOSE ENCOURAGEMENT AND INVALUABLE AID

MADE THIS HUMBLE WORK POSSIBLE

THESE LESSONS ARE LOVINGLY

DEDICATED

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"But be ye doers of the word, and not hearers only, deceiving your own selves.

"For if a man be a hearer of the word, and not a doer, he shall be compared to a man beholding his own countenance in a glass.

"For he beheld himself, and went his way, and presently forgot what manner of man he was.

"But he that looketh into the PERFECT LAW OF LIBERTY, and hath continued therein, not becoming a forgetful hearer, but a doer of the work; this man shall be blessed in his deed." *St. James I, 22-25.*

FOREWORD

In offering this book to whomsoever may be interested in its contents, the writer makes no claim to literary merit and offers no apology for the mass of quotations which it contains. The object in writing this book is not to exploit personal views, but to set forth the answers given by the best authorities found available on the important question of how to attain temporal and eternal happiness, and also to give the conclusions in regard to these answers which are arrived at by way of reason and experience. Therefore, because of the importance of the subject and the danger of misinterpretation, in fairness to the authorities used they have been allowed to speak for themselves in so far as that is possible and practical.

There is a legend told of a man who, in his youth, set out to find an acre of diamonds. After a vain search over the world he returned to his home discouraged and disheartened, and then found in his own back yard the riches he had sought in foreign lands. This story expresses somewhat my own experience. For many years I sought to find the way to satisfy the demand, instinctive in man, for temporal and eternal happiness. After searching, without success, through many systems, all promising to be the panacea for human ills, I, too, returned to that which I had in the beginning of my quest and there found the magic key that unlocks the door to all true felicity.

This book is an attempt to trace for the reader the road over which I traveled to find what to me was a new understanding of an age-old truth. It is written in the hope of awakening the interest of Catholics in the great treasure which they possess in their religion and to make

it possible for them to find at least an outline of its authorized doctrine sufficient for study without an expenditure of more time than they are able to devote to it. It is impossible to give proper credit to the numberless priests from whose able sermons and instructions I, in common with all Catholics, have learned the fundamental principles of my religion, but I wish to acknowledge my indebtedness to the authorities from whose written presentations of the Catholic teaching I have quoted.

I have studied this "Way of Life" for at least forty years, and, though I am but a novice in the knowledge and wisdom which it teaches, it has given me a gratifying measure of health, happiness, prosperity and friendship,—friendship with man and, I trust, with God. This happiness makes life a glorious success which I would gladly share with others. I expect to study this "Way, Truth and Life" as long as I live for it has inexhaustible riches to offer. It keeps the mind young and the heart full of love and kindness for all men, because it gives a sympathetic understanding of the problems and weaknesses of humanity. With this study life is full of interest to the old as well as to the young, and, if its teachings are followed to the best of man's ability, it carries the assurance that the happiness begun in this world will continue, increased and multiplied, for all eternity.

Any man will be richly repaid even in this life for the time spent in the study and practice of "*The Perfect Law of Liberty.*" If this work helps only one groping soul to find the law that gives the mastery which all men should have, the compiler of this book will be twice rewarded.

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The Perfect Law of Liberty

CHAPTER I

HAPPINESS, AND HOW TO GET IT

In so far as man can be known from a purely human viewpoint the aim of his existence is based upon his instinctive desire for temporal and eternal happiness, and self-interest, born of this desire, is the motivating, activating principle of his life from birth to death. From observation we know that provision is made for the gratification of every instinct of the animal, and since this is true of animals there must be a way provided for the fulfillment of the instinctive demands of the superior creature, man. Hence the most important business of life is to find this way through which happiness for all men can be attained.

This desire for happiness and the impulse to gain it must be inherent in man's nature because they are evident and active long before the child has reasoned or is able to distinguish one person from another. This is just as true of the child of the savage as it is of the child of civilization. It is true of every human being born under any approach to normal conditions. The instinctive desire for happiness is the first evidence of right feeling and right mind in the newborn child and the last evidence of normal feeling and mind in the dying man.

The moment a healthy child is born he cries. The scientist tells us that in this way the lungs are filled with air and

every organ of the body stimulated to activity. But this is not the only reason the child cries. He came from a warm, snug resting-place that would make the temperature of the most perfectly heated room seem chilly. He feels this change and does not like it; he has been made uncomfortable and is letting the world know it in no uncertain terms.

From the first hour of his life it is plain that the child is interested in himself and, for the time, in nothing else. Happiness for him consists in getting what he wants when he wants it, and if his demands of the moment are gratified he is quiet, contented and happy; but if denied he fights for them with the only weapon at his command—his voice.

The natural impulses with which he will strive during life for happiness are also evident and active from the beginning of his existence.

To live in the first requisite of happiness, and this impulse is manifested in the child by his urge to eat and by his liking for the kind of food best for him during infancy. That this instinct to live continues throughout life is shown by the fact that, when natural appetite and all other means of prolonging life have failed, man still wants to live—and to live even after the change called death.

The impulse of fear is manifested in the child's reaction to certain sights and sounds. He expresses this in his terrified cries and later in his efforts to hide his face from anything that seems to menace his safety and happiness. This impulse also prompts man to concern himself with eternity, since he fears anything which he believes would destroy his eternal happiness.

The impulse to love and be loved, to be the center of attraction, is apparent from the child's response to being taken up, rocked, walked with and talked to. He does not know the meaning of the words spoken, but he does know the meaning of the soft, cooing sounds he hears and is comforted and made happy by them. This love impulse is one

of the fundamental causes of the happiness all men desire and it functions throughout his normal life.

Love has an element that demands eternal life for man, as we never cease to care for those dear to us even though they have been claimed by death. The greatest comfort in the sorrow of our loss is the ever living hope that those gone before remember and continue to love us—a strong indication that love is a deathless, timeless emotion. Moreover, the highest love of which men are capable is for the Supreme Being whom they worship, and the greatest effort made in this world by the vast majority is for the purpose of expressing their love for God in the hope of winning a life of eternal happiness with Him.

That this desire for happiness is instinctive in man can also be proven by an examination of the motives underlying even those actions apparently most unselfish and least concerned with the happiness of the doer.

For example, there are many who seem to put aside their own happiness in order to gratify the desires and further the happiness of husbands, wives, children or friends. It is possible to find people apparently sacrificing their personal interests for the good of their community or state, or for the nation to which they owe allegience, and sometimes for the world at large. But such people would never know peace of mind if their own happiness were maintained at the cost of unhappiness to their loved ones or those for whom they are responsible. They also derive satisfaction and happiness in serving the community or state because they believe they are helping to make better conditions for others. Hence it is evident their happiness consists in promoting the happiness of others regardless of the cost to themselves.

We have the example of thousands of men and women who have given up many of the lawful pleasures of this life in order to be free to give a greater help to their fellow-men and thereby a more acceptable service to God. For instance,

Catholic priests and members of religious orders. Without doubt these men and women are moved to such action by their belief that they will gain a deeper and more lasting happiness even in this world and, through these sacrifices which they have willingly made, be doubly assured of their eternal happiness which they place above every other consideration.

Again, there is the soldier who volunteers his service and his life, if necessary, to do battle for what he believes to be a righteous cause, and the man who springs to what he knows means certain death in order to save the lives of others. This is the kind of man who would prefer death to dishonor, or the suffering that often accompanies courage rather than the safety that goes with cowardice. Such a person would gladly put his bodily comfort, health, wealth and even life itself in jeopardy for others because his interest and happiness centers in fortitude and love of service. He would not be happy if he gave way to craven fear.

If our great desire be for health, wealth, youth, beauty, love, or position and power, we long for these things because we believe they would add greatly to our happiness. In a word, all good people in their noblest deeds are seeking happiness. Their goodness lies in having some true conception of what at last will best serve their own interests.

The wicked man who despoils another of his possessions, whether it be his good name, his money or his life, does so in the belief that in some way he is serving his own interests and adding to his happiness by his crimes. Man will often suffer the destruction of his body and mind through the inordinate indulgence of his appetites because he has persuaded himself that intemperance and debauchery constitute a good time and happiness.

So, after testing our motives in the light of reason, experience and common knowledge, we are obliged to admit that they are all rooted in the desire common to all men,—

happiness. We must also concede the fact that the desire for happiness and the natural impulses to promote it were not acquired by man but implanted in his nature by whatever power caused him to exist.

Experience and observation teach us that the desires and impulses must be controlled by reason and will, and these are a part of man's nature. Until the reason of the child is sufficiently developed to guide his will rightly he must be guided by the reason and will of others.

As we have seen, the desire for happiness is the motivating principle of man's life, yet there seems to be a strange, complex condition of mind which inclines him to do the things that defeat his purpose. For instance, Experience teaches every man that for him to gain real happiness the happiness of others must be considered; that his desire to dominate, even in his own life, must be directed by his reason and by the knowledge that all men have the same desire for happiness and the inherent right to attain it. Yet, using the will contrary to reason, men have sought to wrest an undue advantage from one another. This perversity in the mind of man breeds pride, envy, deceit, robbery and all manner of crime, even to open warfare with its wholesale destruction of life and property.

Again, man's reason tells him that eating and drinking are both necessary and pleasurable functions; that through the right use of these sources of enjoyment he can build a healthy, beautiful body that will contribute much to his happiness. Yet he often uses them to the destruction of the conditions they were intended to promote and sustain.

Man knows full well that the love impulse in his nature is the basis of his greatest happiness and that, properly directed, it is the highest expression of his power. He knows that one phase of his love nature is essential for the propagation of the race and that fatherhood is one of the noblest relationships of life. Yet men have used this impulse

more than any other to degrade themselves and to destroy the very purpose for which it was intended.

Man understands that the impulse of fear is given to assist him in protecting himself and those whom he loves against what his reason tells him is dangerous to happiness and well-being, but he allows himself to be weakened and dismayed by fears that are groundless while, strange to say, he often fears not at all the people and conditions his reason and experience warn him can and will ruin his happiness and the happiness of those for whom he is responsible.

This perversity of mind, from which no man is wholly exempt, together with many other causes has filled the world with conditions which may destroy his happiness. At some time in life every person suffers some form of unhappiness, not only as the result of ignorance, greed, lust and hate of men, but also from the terrible cataclysms of nature, from accidents, poverty, disease and death. With man's instinctive desire for happiness, his great powers of body and mind, and a world of inexhaustible riches and resources at his command, this seems a strange state of human affairs. It is evident there must be some fundamental cause, some reason that lies far deeper in man's nature than appears on the surface of his life. If we are ever to solve this mystery and so be able to work intelligently for our happiness we will have to find the true answer to the following questions:

(1) Is there a great First Cause and if so what is its nature?
(2) How were the universe and man created? What is man's nature and relationship to the First Cause?
(3) What is evil and why is it in man's world?
(4) How is man to overcome evil in his own life and so gain temporal and eternal happiness?

There is a system known as religion that claims to answer these questions. The word religion is taken from the Latin word *religare* (to bind), and the exponents of religion claim

that it is the law, way or system of the First Cause, or Supreme Being, that ties, binds or unites man to it, or to Him; that it is intended for all people as it regulates man's relationships with his Creator and with his fellow-men, and points the way to the goal of his desire—happiness.

So far as the history of man is known there has never been a people, no matter how low in development or how far advanced in civilization, without some form of religion.

Religion bases its authority upon Divine Supernatural Revelation. Every form of belief, that could be dignified by the name of religion, has claimed some special action of the First Cause by which it was given the supernatural knowledge that otherwise could not be known to men, hence its power and right to answer all questions concerning the supernatural, and to teach whatever is necessary for men to know in order to attain the destiny for which they are intended.

There have been many religions, some of them disintegrated and passed away, others degenerated into formless superstitions that could not be accepted by civilized men; but there are in the world today seven great, formal religions dating from 500 A.D. back to thousands of years B.C. Each of them is accountable to some extent for the civilization of the millions who have followed its teaching, and each of them is a power in controlling the development and directing the activities of its adherents. These religions are known as Brahmanism, Buddhism, Confucianism, Zoroastrianism, Judaism, Christianity, and Mohammedanism. Each of these has many subdivisions but the various cults claim the parent religion as the authority for their special teaching so we do not need to concern ourselves with them at this time.

There are three modern systems known as Theosophy, Christian Science and the Philosophy of Evolution which claim to answer our questions, and they must be consid-

ered in this study as they are of recognized importance in the western world.

All of these religions and philosophies, with the exception of Evolution, claim divine revelation, but there are radical and important differences in their answers. Therefore it is an obvious fact that though there may be many great truths in each of them there can be only one, if any, that has had divine revelation. It is only logical for man to look to his First Cause for whatever is necessary to enable him to fulfill his destiny, and the knowledge should come from that source. Hence, if the First Cause is a Supernatural Being, it is reasonable to expect divine revelation of the facts man could not learn by natural means, but it is unreasonable to believe that the great First Cause would give man contradictory revelations on subjects vital to human progress and happiness. Therefore it will be necessary to study the answers of these systems as given by their own accepted authorities to find, if possible, which has a right to this claim. It is also common sense to test these religions and philosophies, before accepting any of them, by every natural and supernatural means that can be applied to them.

First, we should know that the messengers to whom these revelations were entrusted were above reproach according to the standards of their time.

Second, the divine revelations, though received in widely separated periods, should be in agreement.

Third, there should be nothing in the essential teachings of the supernatural revelations that could be successfully contradicted by natural revelation, or that would be dishonorable to the First Cause.

Fourth, that which the revelation requires man to do, if obeyed and followed, should never be injurious to him in body, mind or soul.

Fifth, the religion that asks us to accept its revelations

must be able to show that those bringing the revelations had divine authority. This may be done by miracles or prophecy.

A miracle is an act above and beyond the course of nature; something not in the power of man to perform and so beneficial in its effect as to leave no doubt that it came from the power of God.

There are physical and moral miracles. A physical miracle would take place if God were to restore the dead to life. A moral miracle is performed when, for instance, thousands of people, at the words of a preacher or teacher, abandon bad lives and enter upon lives of heroic virtue. A moral miracle depends upon the will of man but it is inconsistent with what men would ordinarily do, hence the extraordinary results must come through a beneficent, supernatural power, the great First Cause! *

Prophecy is a foretelling with certainty events that could be known only to the Supreme Being. Prophecy may offer a clearer proof of a divine message than miracles, especially if a great length of time has elapsed since either took place.

If a miracle were performed thousands of years ago many people of this day might question its truth, and it would be difficult for the claimant to satisfy their doubts. But if prophecies were made thousands of years ago in regard to matters that could not at that time be known to the mind of man, and were recorded by historians of that age, and if today we know by modern history and our own experience that these prophecies have been and are being fulfilled to the letter, then no reasonable man could doubt that they had been received through supernatural revelation.

Which of these religious systems, if any, is based upon divine revelation can be judged only after we have studied their answers to our questions in the light of the natural and supernatural tests we will use.

* See Coppen's *Systematic Study of the Catholic Religion,* Chap. II.

Sixth, if any system claims to answer these questions without divine revelation, it must prove the truth of its teaching by the experience common to men and by the undisputable facts of science.

After careful review of the answers given by all of these religions and philosophies, we will then select the one which most nearly meets the requirements, and study it in detail in order to learn all that it has to teach and just how to apply the special remedy it offers for overcoming the obstacles which are defeating the purpose of life,—temporal and eternal happiness.

CHAPTER II

BRAHMANISM

BRAHMANISM is the religion dominant throughout India. It divides its people into four great Castes and these are subdivided into hundreds of lesser castes. The first Caste is made up of the priests, philosophers, scholars and administrators of the people. The second are the warriors; the third are the merchants, while the fourth, the Sudra Caste, is made up of all the common people and its members are excluded from the higher ranks of social and religious life. There is no advancement from a lower caste to a higher one in this world. Where one is born one must live and die. It is only through re-birth that he can advance to a higher state.

SACRED BOOKS AND CLAIM OF DIVINE REVELATION

During the centuries between 2000 and 1000 B.C. there arose great leaders among the people of India who composed the hymns of the Rig Veda upon which the Brahman religion was founded. These hymns of praise and prayer were believed to have been divinely revealed to these men and they were taught to the people for perhaps generations before they were put into writing.

Is there a great First Cause and if so what is its nature?

Brahmanism does teach of a First Cause. It is called Para-Brahm. It manifests in the universe as a trinity which is but an illusion, Brahm the Creator, Vishnu the Preserver and Siva the Destroyer. Para-Brahm is the

one, only Being in the universe. All else is Maya or illusion.

In his nature "Brahma is the one, eternal, absolute, unchangeable Being. . . . Brahma in his highest form as Para-Brahm, stands for the Absolute Being" (James Freeman Clarke, *Ten Great Religions,* Part I, p. 116).

"The prevailing teaching found in the Upanishads (one of the Sacred Books of India) is 'The ultimate source of all things was the formless, characterless, unconscious spirit known as Atma (self) or more commonly, Brahm. He alone is eternal and imperishable' " (*Catholic Encyclopedia,* vol. ii, p. 732).

"Brahma, the absolute, divine, primordial essence, the Supreme Soul of the Universe and divested of all quality and action, is the object of all meditation, and the ultimate absorption in Brahma is the fundamental principle in Brahmanism" (Funk & Wagnalls *New Standard Dictionary*).

How were the universe and man created? What is man's nature and relationship to the First Cause?

"Dissatisfied with his own solitude, Brahm feels a desire to create worlds, and then the volition ceases so far as he is concerned, and he sinks again into his apathetic happiness, while the desire, thus willed into existence, assumes an active character. It becomes Maya, and by this was the universe created, without exertion on the part of Brahma. This passing wish of Brahma carried, however, no reality with it. And the creation proceeding from it is only an illusion. There is only one absolute Unity really existing, and existing without plurality. But he is like one asleep. Krishna, in the Gita, says: 'These works (the universe) confine not me, for I am like one who sitteth aloof uninterested in them all.' The universe is therefore all illusion, holding a position between something and nothing. It is real as an illusion, but unreal as being. It is not true because it has no essence; not false because its existence, even as an illusion, is from God. The Vedanta declares: 'From the highest state of Brahma to the lowest condition of a straw, all things are delusion' " (*Chunder Dutt*).

As to man he says: " 'The soul is not subject to birth or death, but is in its substance, from Brahma himself.' The truth seems to be that the Vedanta regards the individuation of the soul as from Maya and illusive, but the substance of the soul is from Brahma, and destined to be absorbed into him. As the body of the man is resolved into its material elements, so the soul of the man is to be resolved into Brahma. This substance of the soul is neither born nor dies, nor is it a thing of which it can be said 'It was, is, or shall be.' In the Gita, Krishna tells Arjun that he and the other princes of the world 'Never were not'. . . ." (*Ten Great Religions*, p. 118-9).

"According to this philosophy (says Bunsen) the world is the Not-Being. It is, says Sankara, 'Appearance without Being; it is like the deception of a dream.' 'The soul itself,' he adds, 'has no actual being' " (*Ten Great Religions*, p. 118).

What is evil and why is it in man's world?

All Brahman teachers "agree in considering existence evil, understanding by existence a life in time and space. All are idealists, to whom the world of sense and time is a delusion and snare, and who regard the Idea as the only substance" (*Ten Great Religions*, p. 115).

How is man to overcome evil in his own life and so gain temporal and eternal happiness?

As all dreams, good or bad, must pass before peaceful, restful sleep can be obtained, so this illusionary, dream existence caused by Brahma's desire to create, must be dissolved by the knowledge of the truth, that it is a dream, before that fragment of the mind engaged with the dream can be freed and so return to peaceful, dreamless sleep as Brahma. This state (Nirvana or dreamless sleep) is reached through transmigration and re-incarnation.

"Maya means the delusive shows which Spirit assumes. For there is nothing but Spirit; which neither creates nor is created; neither acts nor suffers, which cannot change, and into which all souls are absorbed when they free them-

selves by meditation from the belief that they suffer or are happy, that they can experience either pleasure or pain" (*Ten Great Religions,* p. 84).

"Those only who have obtained a knowledge of God are rewarded by absorption, but the rest continue to migrate from body to body so long as they remain unqualified for the same. 'The knower of God becomes God.' This union with the Deity is the total loss of personal identity, and is the attainment of the highest bliss, in which are no grades and from which is no return. This absorption comes not from good works or penances, for these confine the soul and do not liberate it. 'The confinement of fetters is the same whether the chain be of gold or iron.' 'The knowledge which realizes that everything is Brahm alone liberates the soul. It annuls the effect both of our virtues and vices. We traverse thereby both merit and demerit, the heart's knot is broken, all doubts are split, and all our works perish. Only by perfect abstraction, not merely from the senses, but also from the thinking intellect and by remaining in the knowing intellect does the devotee become identified with Brahm. He then remains as pure glass when the shadow has left it. He lives destitute of passions and affections. He lives sinless; for as water wets not the leaf of the lotus, so sin touches not him who knows God.' He stands in no further need of virtue. . . . His meditations are of this sort: 'I am Brahm, I am life. I am everlasting, perfect, self-existent, undivided, joyful.'

"If therefore, according to this system, knowledge alone unites the soul to God, the question comes, Of what use are acts of virtue, penances, sacrifices, worship? The answer is, that they effect a happy transmigration from the lower forms of bodily life to higher ones. They do not accomplish the great end, which is absorption and escape from Maya, but they prepare the way for it by causing one to be born in a higher condition" (*Ten Great Religions,* pp. 119-20).

It may be regarded as strange that a religion which acknowledges only one reality and teaches that salvation from the misery of illusion depends not on good works or merit, but upon the knowledge that Brahma alone is, should

have, as a means of reaching Brahma, a system of praise, prayer and worship, not of one God but of numberless gods; for idol-worship prevails everywhere among the Hindoo people. However, a little consideration of the Brahman teaching will explain this incongruity.

They cannot pray to or worship Para-Brahm, "For he is literally an unknown God. He has no qualities, no attributes, no activity. He is neither the object of hope, fear, love nor aversion" (*Ten Great Religions,* pp. 84-5).

And since they cannot worship him they must worship the illusions or appearances that are produced by his desire.

"Accordingly idol worship is universal in India. The most horrible and grotesque images are carved in the stone of the grottos, stand in rude, block-like statues in the temple or are painted coarsely on the walls. Figures of men with the heads of elephants or of other animals, or with six or seven human heads—sometimes growing in a pyramid, one out of the other, sometimes with six hands coming from one shoulder,—grisly and uncouth monsters, like nothing in nature, yet too grotesque for symbols,—such are the objects of the Hindoo worship" (*Ten Great Religions,* p. 85).

And it is this path and with the assistance of such appearances that the Hindoo must travel toward absorption into Brahma.

Conclusions

The Brahman teaching would indicate that the authors of their Sacred Books were men of high moral and intellectual character according to the standards of their times. But if we admit the existence of a First Cause as the Creator of the universe and man we could not reasonably accept their account of his nature.

The wonders of the cosmos which we see about us and which are so necessary for our well being—man himself and his marvelous achievements—would justify us in ex-

pecting to find a Creator who could at least measure up to the greatness of his creation. Brahmanism asks us to believe in a First Cause whose only act was to desire and to bring forth a colossal illusion which has resulted in countless ages of suffering and wretchedness because, according to its teaching, all existence, good and bad, is evil. The remedy it offers is the wiping out of all existence, leaving only what was in the beginning, Brahm.

In order to accept the Brahman theory we would have to set aside all that our instincts, feelings, emotions, reason, and experience teach us and if we set aside their evidence, by what standards can we hope to regulate our lives? Without these great human powers we would be unable to grasp or understand the Brahman teaching, and yet it tells us that these and all other powers that we possess, together with the universe, are but illusions which must be killed out before peace can be obtained.

Miracles and Prophecies

In regard to miracles and prophecies in Brahmanism little can be known because, though their Sacred Books "form a rich literature that extends back twenty or perhaps thirty centuries, the very nature of their belief forbids the keeping of records or the writing of history. History belongs to the world and chronology to time and to the Brahman both are uninteresting because they do not exist." Hence we have no historical account of either miracles or prophecies.

However, there is no doubt that the Brahman mystics achieved many things that to the Western mind would be considered miracles, and especially in the past centuries when little was known of the natural power of the mind to control matter. In the present age of a clearer understanding of hypnotism and suggestion much of their work could be explained. However, the Brahman religion could

admit no miracles, as the universe and man has no real existence and the man of power, the Mystic, has come to know this truth; with this knowledge it would be but natural for him to overcome all the seeming laws that relate to illusion or nothingness. To arise above something which occurs only in a dream could never have the nature of a miracle.

The Sacred Books of the Brahman religion were not given as prophecies but as statements of being and not-being. The only proofs of the truth of these statements would be the disappearance of all appearances and so far this has not occurred.

For centuries the progress, material and otherwise, of the teeming millions of India has been almost nothing and the little that has been made is due to the necessities of living and contact with other nations, not to the teaching of the religion under which they have lived. While India has produced some great men there is practically nothing in the religious or national life of India which would better the conditions of the Western world.

CHAPTER III

BUDDHISM

Gautama Siddartha, the founder of the Buddhist religion, was a Brahman prince. The word Buddha means "The Intelligent One" and after his great enlightenment he was known by this name. There is much dispute as to the time of his birth and death but the best authorities give these dates as the last of the sixth and the first of the fifth century before Christ. He followed the Brahman teaching until he reached manhood, but while living a gay court life in the midst of riches he became depressed by the knowledge of the poverty, sorrow and misery that he saw among the masses of the people, and determined to seek a remedy for the ills of the human race.

"The young Siddartha seems to have gone through the deep experiences out of which the great prophets of mankind have always been born. The evils of the world pressed on his heart and brain; the very air seemed full of mortality; all things were passing away. Was anything permanent? Anything stable? Nothing but truth; only the absolute, eternal law of things. 'Let me see that,' said he, 'and I can give lasting peace to mankind. Then shall I become their deliverer'" (*Ten Great Religions,* p. 149).

Sacred Books of Buddhism

Buddha founded his religion on the Sankhya philosophy which was given to the world by Kapila, a celebrated sage who was believed to be a reincarnation of Vischnu, the second god of the fabled Hindoo triad, the mythological manifestation of Brahm, the one and only God of Brahmanism.

"In his fifth incarnation, in the form of Kapila, he (Vishnu) declared to Asuri the Sankhya which defines the collection of principles" (*Ten Great Religions,* p. 122).

Buddha wrote nothing himself. He taught by conversation only. ". . . Immediately after his death a general council of his most eminent disciples was called, to fix the doctrine and discipline of the Church. The legend runs that three of the disciples were selected to recite from memory what the sage had taught. The first was appointed to repeat his teaching upon discipline; 'for discipline,' said they, 'is the soul of the law.' Whereupon Upali, mounting the pulpit, repeated all of the precepts concerning morals and ritual. Then Ananda was chosen to give his master's discourses concerning faith or doctrine. Finally Kasyaya announced the philosophy and metaphysics of the system. The council sat during seven months, and the threefold division of the sacred scriptures of Buddhism was the result of their work" (*Ten Great Religions,* p. 151).

Claim of Divine Revelation

"He first visited the Brahmans, and listened to their doctrines, but found no satisfaction therein. The wisest among them could not teach him true peace,—that profound inward rest, which was already called Nirvana. . . . Although disapproving of the Brahmanic austerities as an end, he practised them during six years, in order to subdue the senses. He then became satisfied that the path to perfection did not lie that way. He therefore resumed his former diet and a more comfortable mode of life, and so lost many disciples who had been attracted by his amazing austerity. Alone in his hermitage, he came at last to that solid conviction, that KNOWLEDGE never to be shaken, of the laws of things, which had seemed to him the only foundation of a truly free life. The spot where, after a week of constant meditation, he at last arrived at this beatific vision, became one of the most sacred places in India. He was seated under a tree, his face to the east, not having moved for a day and night, when he attained the triple science, which was to rescue mankind from its woes" (*Ten Great Religions,* p. 149).

"At last he *saw* the truth. He became 'wide awake.'

Illusion disappeared; the reality was before him. He was the Buddha,—the MAN WHO KNEW" (*Ten Great Religions,* p. 154).

"Having attained this inward certainty of vision, he decided to teach the world his truth. . . . At Benares he made his first converts, 'turning the wheel of the law' for the first time. His discourses are contained in the sacred books of the Buddhists" (*Ten Great Religions,* p. 150).

Is there a great First Cause, and if so what is its nature?

The religion of Buddha does not admit the existence of a creator such as Brahmanism recognizes in Para-Brahm, or such as the Christians adore in the one God, the Supreme Being. It has two clearly defined creative principles and a well-worked out system of what might be called creation.

"Nature is one of these principles. It is uncreated and eternal. It is one, active, creating, non-intelligent. The other of the two principles, also uncreated and eternal, is Soul, or rather Souls. Souls are many, passive, not creative, intelligent, and in all things the opposite to Nature. . . . Every soul is clothed in two bodies,—the interior original body, the individualizing force, which is eternal as itself and accompanies it through all its migrations; and the material, secondary body, made of the five elements, ether, air, fire, water, and earth. The original body is subtile and spiritual. . . . Nature is not what we perceive by the senses, but an invisible plastic principle behind, which must be known by the intellect" (*Ten Great Religions,* p. 120).

"God not being recognized in this system, it is often called Atheism" (p. 120). "The God of Buddhism is the Buddha himself, the deified man, who has become an infinite being by entering Nirvana. To him prayer is addressed" (p. 160). "In the Buddhist (system) man is everything and God is nothing. Here is its atheism, that it makes so much of man as to forget God" (*Ten Great Religions,* p. 154).

To the Buddhist the two Principles, Nature and Soul, are in reality one Principle, but separated into two parts or

Principles. Nature projects itself into a sort of secondary Principle called Soul. For some reason which is not explained, Soul does not seem to know that it is a part of the Principle Nature, nor has it the power to create or unfold for itself the expression that it desires.

How were the universe and man created? What is man's nature and relationship with his Creator?

Buddhism answers: In the beginning there were two great eternal Principles. Soul being intelligent, desired to express itself in form, but not being creative is unable to do so. "It is the office of Nature to liberate Soul." Nature, being creative, has the power to produce form. Generous nature, indued with qualities, does by manifold means accomplish, without benefit (to herself), the wish of ungrateful Soul, devoid of qualities (Aphorism 60, *Ten Great Religions,* pp. 120-121).

"Soul, unsatisfied with this mass creation, demands more individual expression. This greed of Soul grew until the four kingdoms of the world were produced; the mineral, plant, animal and human kingdoms. Through these forms of evolution Soul reaches the manifestation known as man, and even attains the '*confection*' called gods.

"According to the inner principles of Buddhism, the Infinite Principle, which in India takes the place of the Christian God, does not really create at all. It unfolds or projects itself into the forms that we are and see.

"Its argument, to show that no one perfect being could create the universe, is this: Desire implies want, or imperfection. Accordingly, if God desired to create, he would be unable to do so; if he was able, he would not desire to do it. In neither case, therefore, could God have created the universe. The gods are spoken of by the usual names, Brahm, Indra, etc., but are all finite beings, belonging to the order of human souls, though superior" (*Ten Great Religions,* p. 120).

Man's Nature and His Relationship with His Creator

Man's nature is clearly described in these words: "In the higher ranks of beings, such as animals, men, etc., we

find also mental qualities. It is the union of these qualities which makes the individual. Every person, or thing, or god, is therefore a putting together, a compound, a component individuality, what the Buddhist calls a *Confection.* And in each individual, without any exception, the relation of its component parts to one another is ever changing, so that it is never the same for two consecutive moments" (*Religious Systems of the World,* p. 142).

"In regard to the internal soul or spirit, the Buddhists do not acknowledge any eternal and permanent essence inside the human frame; they do not admit of those mental qualities and emotions which are symbolized by the expression 'soul,' that any of them are free from the great law of impermanence" (*Religious Systems of the World,* p. 143).

"Men are merely the present and temporary links in a long chain of cause and effect, a chain in which no link is independent of the rest, can get away from the rest, or can really, as men think they can, get away, start off, and be by itself without the rest. Each link is the result of all that have gone before, and is part and parcel of all that will follow. And just as truly as no man can ever escape from his present surroundings, so he can never really dissociate himself, although he takes it for granted that he can, either from the past which has produced him, or from the future that he is helping to make. There is a real identity (relationship) between a man in his present life and in the future. But the identity is not in a conscious soul which will fly out away from his body after he is dead. The real identity (relationship) is that of cause and effect. A man thinks that he began to be a few years,—twenty, forty, sixty,—ago. There is some truth in that; but in a much larger, deeper, truer sense he has been (in the causes of which he is the result) for countless ages in the past; and those same causes (of which he is the temporary effect) will continue in other like temporary forms through countless ages yet to come. In that sense alone, according to Buddhism, each of us has after death a continuing life" (*Religious Systems of the World,* p. 145).

"In the Buddhist adaptation of this theory no soul, no consciousness, no memory goes over from one body to the other. It is the grasping, the craving, still existing at the death of one body that causes the new set of *Skandhs,* that

is, the new body with its mental tendencies and capacities to arise. How this takes place is nowhere explained" (*Encyclopedia Britannica,* vol. iv, p. 745).

What is evil and how did it come in man's world?

Buddhism, like Brahmanism, teaches that existence itself is evil. "It follows that no sooner has separateness, individuality, begun than dissolution, disintegration, also begins. There can be no individuality without a putting together; there can be no putting together, no *confection,* without a Becoming; there can be no becoming without a becoming different; and there can be no becoming different without a dissolution, a passing away, which sooner or later will be inevitably complete. . . .

"Secondly, it is the belief common to all schools of Buddhists that the origin of sorrow is precisely identical with the origin of individuality. Sorrow is in fact the result of the effort which an individual has to make to keep himself separate from the rest of existence. To the universal law of composition and dissolution men and gods form no exception. The unity of forces which constitutes essential Being must sooner or later be dissolved; and it is to the effort to delay that dissolution that all sorrow and all pain are due. Wherever an individual has become separate from the rest of existence, then immediately disease, decay, and death begin to act upon it. Wherever there is individuality there must be limitation; wherever there is limitation there must be ignorance; wherever there is ignorance there must be error; wherever there is error there must sorrow come. As soon as an individual begins to be, the outside world plays upon that individual through the open doors of its six senses, sensations are stirred up within it, giving rise to ideas of attachment or of repugnance, and hence to a desire to satisfy the feelings excited; but sometimes, more often indeed than not, it is impossible for the being thus affected to satisfy those cravings; it cannot gain what it wants, it cannot avoid what it dislikes, it cannot escape from change, disintegration, and at last from death. All these result inseparably from the struggle necessary to maintain and to carry on its separateness, its individuality" (*Religious Systems of the World,* pp. 142-3).

How is evil to be overcome and temporal and eternal happiness gained?

Buddha taught that the only salvation or happiness that can be had must come from the killing out of all desire, good or bad, and that emancipation from desire, change and decay can be found only in knowledge.

"But by knowledge he did not intend the perception and recollection of outward facts,—not learning. Nor did he mean speculative knowledge, or the power of reasoning. He meant intuitive knowledge, the sight of eternal truth, the perception of the unchanging laws of the universe. This was a knowledge which was not to be attained by any merely intellectual process, but by moral training, by purity of heart and life" (*Ten Great Religions,* p. 154).

"To the mind of the Buddha, therefore, the world consisted of two orders of existence,—souls and laws. He saw an infinite multitude of souls,—in insects, animals, men,—and saw that they were surrounded by inflexible laws,—the laws of nature. To know these and to obey them,—this was emancipation."

Buddha teaches that the four sublime truths will bring emancipation, and these are:

"(1) All existence is evil, because all existence is subject to change and decay.

"(2) The source of this evil is the desire for things which are to change and pass away.

"(3) This desire, and the evil which follows it, are not inevitable; for if we choose we can arrive at Nirvana, when both shall wholly cease.

"(4) There is a fixed and certain method to adopt, by pursuing which we attain this end without possibility of failure. . . .

"Then follow the eight steps of this way, namely:—

"1. Right belief, or the correct faith.

"2. Right judgment, or wise application of that faith to life.

"3. Right utterance, or perfect truth in all that we say and do.

"4. Right motives, or proposing always a proper end and aim.

"5. Right occupation, or an outward life not involving sin.

"6. Right obedience, or faithful observance of duty.

"7. Right memory, or a proper recollection of past conduct.

"8. Right meditation, or keeping the mind fixed on permanent truth" (*Ten Great Religions,* pp. 155-6).

"This (Karma) means the law of consequences, by which every act committed in one life entails results in another. This law operates until one reaches Nirvana.

" 'Karma,' said Buddha, 'is the most essential property of all beings; it is inherited from previous births, it is the cause of all good and evil, and the reason why some are mean and some exalted when they come into the world. It is like a shadow which always accompanies the body.' Buddha himself obtained all his elevations by means of the Karma obtained in previous states. No one can obtain Karma or merit, but those who hear the discourses of Buddha."

"There has been much discussion among scholars concerning the true meaning of Nirvana, the end of all Buddhist expectation. Is it annihilation? Or is it absorption in God? The weight of authority, no doubt, is in favor of the first view" (*Ten Great Religions,* pp. 161-2).

"The Buddhist asserts Nirvana as the object of all his hope, yet, if you ask him what it is, may reply, 'Nothing.' . . . The Buddhist, when he says that Nirvana is *nothing,* means simply that it is simply *no thing;* that it is nothing to our present conceptions; that it is the opposite of all we know, the contradiction of what we call life now, a state so sublime, so wholly different from anything we know or can know now, that it is the same thing as nothing to us" (*Ten Great Religions,* p. 163).

"It follows that the good Buddhist cannot seek for any salvation which he is himself to enjoy in any future world. The result of his good actions, the fruit of his Karma, as the Buddhist would call it, will survive when he is dead, and advance the happiness of some other being or of some other beings who will have no conscious identity with himself. But, so far as he can reach salvation, he must reach it in this present world, he must enjoy it in this present

life. The Buddhist books are constantly insisting upon the foolishness of wasting time when there is so much to do, both for one's self and for others, in any hankering for a supposed happiness of heaven. And salvation here (happiness) is precisely the being delivered from delusions with regard to individuality, by which the ordinary unconverted man is still deluded. When the mind has become clear from these delusions, a new and wider, brighter world reveals itself to the mind of him who has 'entered upon the Path' " (*Religious Systems of the World,* p. 146).

"Men overlook the fact that they are really no more separate than a bubble in the foam of an ocean wave is separate from the sea, or than a cell in a living organism is separate from the organism of which it forms a part. It is ignorance which leads them to think 'This is I' or 'This is mine' just as a bubble or cell might think itself an independent being. . . ."

"The effort to keep one's self separate may succeed indeed for a time; but so long as it is successful it involves limitation, and therefore ignorance, and therefore pain. No, 'it is not separateness that you should hope and long for,' says the Buddhist, 'it is union,—the sense of oneness with all that now is, that ever has been, that can ever be—the sense that shall enlarge the horizon of your being to the limits of the universe, to the boundaries of time and space, that shall lift you up into a new plane far beyond, outside all mean and miserable care for self. Why stand you shrinking there? Give up the fool's paradise of "This is I" and "This is mine." It is a real fact—the greatest of all realities—that you are asked to grasp. Leap forward without fear. You shall find yourself in the ambrosial waters of Nirvana, and sport with the Arahats who have conquered birth and death' " (*Religious Systems of the World,* pp. 144-5).

It is rather difficult to understand why there should be so much questioning as to the real meaning of Nirvana when Buddhism states clearly that Nirvana is reached when the Principle, Soul, realizes the futility of creation, the nothingness of the desire to express herself in form. When this one great truth is realized, Soul merges itself into

Nature and all expression, be it the universe, man or gods ceases to be. Nirvana, dreamless sleep, is reached. This meaning is well expressed in two of the Aphorisms of the Sankhya Philosophy which is the foundation of Buddhism:

"Nothing, in my opinion, is more gentle than Nature; once aware of having been seen, she does not again expose herself to the gaze of Soul" (*Aphorism LXI*).

"Soul desists, because it has seen Nature. Nature desists because she has been seen. In their (mere) union there is no motive for creation" (*Aphorism LXVI*).

"The Karika declares the material universe to be the result of the contact of the Soul with Nature, and consists in chains with which Nature binds herself, for the purpose (unconscious) of delivering the Soul. When by a process of knowledge the Soul looks through these, and perceives the ultimate principle beyond, the material universe ceases, and both Soul and Nature are emancipated" (*Ten Great Religions,* pp. 121-2).

Conclusions

From all accounts given of him Buddha was a good man, perhaps far beyond the standards of his time, and many of his teachings are very beautiful. However, the principles of his religion are false and misleading, for the reason and experience of man bear witness to the existence of a Creator of infinite power, personality, intelligence and will, and also refute the teaching that all misery and evil are caused by existence, which must be destroyed.

Buddhism dishonors God because in its teaching He is banished from the universe. It is injurious to man for while it deifies him it declares that he is but an invisible force masquerading in an unreal world under many false disguises, all of which are equally futile, and all of which must be killed out before Nirvana, the heaven of the Buddhist, can be attained.

Miracles and prophecies are impossible to this religion because there is no God to grant to man the power to sus-

pend His natural law or to reveal the coming events that would otherwise remain unknown to him. And when Soul, or the invisible force, reaches the enlightenment where either would be possible, it has the knowledge that all is nothing and its only mission is to state to other manifestations of Soul, still in the bondage of desire, the law and wisdom to seek the oblivion into which all must finally pass.

The answers of Buddhism are unsatisfactory because from its teaching temporal happiness is not only impossible but undesirable, and eternal happiness is the loss of all consciousness and individuality in a dreamless sleep.

CHAPTER IV

CONFUCIANISM

CONFUCIUS exercised considerable influence on the religion of China and it has borne his name for many centuries. He was born in the Kingdom of Loo, 551 B.C. His ancestors were great statesmen and soldiers and he held a very high position in his country.

"When Confucius was fifteen years old he had studied the five Sacred Books called 'Kings' which had come down through the early periods and contained the religion of China. Confucius did not found a new religion, but using these ancient books as a guide he devoted his life to giving the Chinese nation a few great moral and religious principles which he believed would insure the peace, prosperity and happiness of the kingdom. He did not organize the state religion as it is in China today, but it was named for him and retains that name because he re-arranged the Books from which its moral and religious principles are taken."

Many beautiful and noble things are related concerning the character of Confucius,—of his courage in the midst of danger, of his humility in the highest position of honor. . . . He is the patron saint of that great Empire.

"The Confucian system, constantly taught by the competitive examinations (necessary for every position of importance either religious or political) rules the thought of China." It is the "established religion of the state, merely tolerating the other religions as suited to persons of weak minds. Its first development was from the birth of Confucius (551 B.C.) to the death of Mencius (313 B.C.) Its second period was from the time of Chow-tsze (A.D. 1034) to that of Choo-tsze (A.D. 1200). The last of these is the real fashioner of Chinese philosophy, and one of the truly great men of the human race. His works are chiefly Com-

mentaries on the Kings and the Four Books. They are committed to memory by millions of Chinese who aspire to pass the public service examinations" (*Ten Great Religions,* pp. 51-52).

The ancient texts upon which Confucius and his disciples based the religion are divided into two categories known as the "King" (Classics) and the "Shuh" (Books).

"The texts of the 'King,' which stands first in importance, are commonly reckoned as five, but sometimes as six. The first of these is the 'Shao-King' (Book of History), a religious and moral work. . . . The second 'King,' is the so-called 'She-King' (The Book of Songs). . . . The Third 'King' is the so-called 'Y-King' (Book of Changes). . . . The fourth 'King' is the 'Li-ki' (Book of Rites) . . . the fifth 'King' . . . is known as the 'Ch'un-ts'ew' (Spring and Autumn) . . . The sixth is called 'Hiao-king' (Book of Filial Piety" . . . (*Catholic Encyclopedia,* vol. iv, pp. 224-25).

The Claim of Divine Authority

"The principles of morality and their concrete application to the varied relations of life were embodied in the sacred texts, which in turn represented the teachings of the great sages of the past raised up by Heaven to instruct mankind. These teachings were not inspired, nor were they revealed, yet they were infallible. The sages were born with the wisdom meant by Heaven to enlighten the children of men. It was thus a wisdom that was providential, rather than supernatural. The notion of Divine positive revelation is absent from the Chinese texts" (*Catholic Encyclopedia,* vol. iv, p. 225).

There were few of these Holy Men and little is known of them. Fuh-He was among the first of these great teachers and Confucius who re-edited the Sacred Books and for whom the religion was named was among the last.

Is there a great First Cause and if so what is His nature?

"The term 'Tae-keih' rendered literally means Grand Extreme, and is intended to express the extreme to which man's

thought based on providential knowledge as to the nature of such existence is able to reach.

"There are fourteen words in the Chinese tongue that are names for the Grand Extreme as it is conceived either in operation at various stages of the universe, or more especially as of and working in some division or subdivision of the universe; or with particular reference to some one feature of its own action. In no case do any of these terms mean anything distinct from, or more than, or less than the Grand Extreme" (Meadows, *The Chinese and Their Rebellions,* pp. 351-2).

"There is one highest, ultimate principle of all existence, —the Tae-keih, or Grand Extreme. This is absolutely immaterial, and the basis of the order of the universe" (*Ten Great Religions,* p. 52).

"The 'Book of Changes' (Y-king) begins with the *T'ai-ki,* the Great Absolute; according to Chu Hi there was in the beginning the primordial principle, the abstract monad called the 'absolute nothing,' *Wu-ki*" (*Catholic Encyclopedia,* vol. iii, p. 667).

In Confucianism "The ultimate principle is not necessarily identical with a living, intelligent, and personal God. Nor did Confucius, when he speaks of Teen, or Heaven, express any faith in such a being. He neither asserted nor denied a Supreme God. His worship and prayer did not necessarily imply such a faith. It was the prayer of reverence addressed to some sacred, mysterious, unknown power, above and behind all visible things. What that power was, he, with his supreme candor, did not venture to intimate. But in the She-King a personal God is addressed. The oldest books recognize a Divine person. They teach that there is one Supreme Being, who is omnipresent, who sees all things, and has an intelligence which nothing can escape" (*Ten Great Religions,* p. 57).

How were the universe and man created? What is man's nature and his relationship with his Creator?

"From this ultimate principle (Grand Extreme), operating from all eternity, come all animate and inanimate nature. It operates in a twofold way, by expansion and contraction, or by ceaseless active and passive pulsations. The active expansive pulsation is called Yang, the passive intensive

pulsation is Yin, and the two may be called the Positive and Negative Essences of all things. When the active expansive phase of the process has reached its extreme limit, the operation becomes passive and intensive; and from these vibrations originate all material and mortal existences. Creation is therefore a perpetual process,—matter and spirit are opposite results of the same force. The one tends to variety, the other to unity; and variety in unity is a permanent and universal law of being" (*Ten Great Religions,* pp. 52-53).

"When moving, the Great Absolute produced by the congealing of its breath the *Yang,* the great male principle; when it finally rested it produced the *Yin,* or the great female principle; after this great division what was above was heaven, beneath was earth, and during the subsequent evolutions and movement were created in turn, the sun and moon, the stars and the planets, water and fire, men and animals, vegetables and minerals, etc. Four laws regulate the present movement of the two principles: (1) *Hi,* the breath of nature, governed not by arbitrary, but by fixed inscrutable, laws; (2) *Li,* the laws of nature; (3) *So,* the numbers or numerical proportions of the universe; (4) *Ying,* the appearance of forms of nature.

"This philosophical system is represented by diagrams. Sometimes the three powers of nature, *T'ien* (Heaven), *Ti* (Earth), *Jen* (Man), are indicated by a triangle. The two primitive principles are shown, the first by a straight line ——— which corresponds to *Yang,* the male principle, heaven, light, etc.; the second by a broken line — — which corresponds to *Yin,* the female principle, earth, darkness, etc." (*Catholic Encyclopedia,* vol. iii, p. 667).

"Man results from the utmost development of this pulsatory action and passion; and man's nature, as the highest result, is perfectly good, consisting of five elements, namely, charity, righteousness, propriety, wisdom, and sincerity. These constitute the inmost, essential nature of man. . . . The holy man is one who has an instinctive, inward sight of the ultimate principle in its twofold operation, . . . and who therefore spontaneously and easily obeys his nature. Hence all his thoughts are perfectly wise, his actions perfectly good, and his words perfectly true. Confucius was the last of these holy men. The infallible authority of the Sacred Books results from the fact that their writers, being

holy men, had an instinctive perception of the working of the ultimate principle" (*Ten Great Religions,* p. 53).

What is evil and how did it come into man's world?

Confucius taught that "When he (man) is unduly influenced by the outward world his actions are evil, and discord intervenes" (*Ten Great Religions,* p. 53).

"Of anything like original sin there is not a trace in his (Confucius) teaching. He seems to have failed to recognize even the existence of vicious hereditary tendencies. In his view, what spoiled men was bad environment, evil example, an inexcusable yielding to evil appetites that everyone by right use of his natural powers could and ought to control. Moral downfall caused by suggestion of evil spirits had no place in his system" (*Catholic Encyclopedia,* vol. iv, p. 225).

"The head of the nation is the Son of Heaven and represents the Heaven God on earth, hence one great source of evil is the failure of the Sovereign to correspond with the rule of Heaven. The unworthy king lost divine assistance and came to nought. When crime and misery abound the cause is to be sought in the unworthy king or head and in his unprincipled ministers. Evil with the Chinese is nothing but the infringement of the harmonious order of the universe and it is punished (here and now) by the operations of that order.

"The disasters of war, pestilence and famine—even earthquakes and storms of extraordinary violence, are but ways by which heaven declares that the occupant of the throne or ruler in power is no longer its chosen representative—that it is about to withdraw from him the divine commission" (Meadows, *The Chinese and Their Rebellions,* p. 18).

How is man to overcome evil and gain eternal happiness?

"The Chinese religion regards evil and its consequent unhappiness as something belonging entirely to this world and therefore as a condition that has nothing to do with eternal happiness so their plan for overcoming evil only relates to temporal happiness and according to their teaching that is easy to attain.

"The whole law is laid down in the Five Books of Kings. From this infallible source providentially given to man, the people can learn all they need to know in order to control

their well being and happiness. The teachings of these books form the basis of Chinese life. They govern not only the religion but the education, politics, domestic relations and all the proprieties of their existence. These books teach, that as man has received his nature from heaven and it is good, conduct according to that nature constitutes what is good and true, is a pursuing of the proper path . . . while there is no movement of pleasure, anger, sorrow or joy, we have what may be called the State of Equilibrium. When those feelings have been moved, and they all act in due degree, we have what may be called the State of Harmony. This State of Equilibrium is the great root of the world, and the State of Harmony is the universal path. Let these states exist in perfection and a happy order will prevail throughout heaven and earth and all things will be nourished and flourish" (Legge, *Life and Teachings of Confucius,* p. 125).

In Confucianism there is no "notion of Divine grace to strengthen the will and enlighten the mind in the struggle with evil. There are one or two allusions to prayer, but nothing to show that daily prayer was recommended to the aspirant after perfection.

"In Confucianism the helps to the cultivation of virtue are natural and providential, nothing more. But in this development of moral perfection, (which alone could overcome evil) Confucius sought to enkindle in others the enthusiastic love of virtue that he felt himself. To make oneself as good as possible, this was with him the main business of life. . . . To this end right knowledge was to be held indispensable. Like Socrates, Confucius taught that vice sprang from ignorance and that knowledge led to unfailing virtue" (*Catholic Encyclopedia,* vol. iv, p. 225).

"The distinction between good and evil is never obscured nor the different issues of the one and the other. (In Confucianism) Every moralist writes as if he had been charged . . . to 'say of the righteous that it shall be well with him, for the reward of his hands shall be given him, and of the wicked, Woe unto the wicked; it shall be ill with him, for the reward of his hands shall be given him;' but the good to the righteous and the ill to the wicked are only the prosperity of the one class and the overthrow and ruin of the other in their wordly estate. . . . The family that accum-

ulates evil is sure to have superabundant misery" (Legge, *Religious Systems of the World,* p. 74).

"As national evil is that result of the bad conduct of the ruling power then the remedy must lie in the reformation of that power. Sincere repentance and prompt return to conformity with heaven's laws may still the tumult; but if these methods are not sufficient or the ruler refuses to make the required reformation then the people must resort to rebellion in order to depose him who is so evidently rejected by heaven. (This teaching was, no doubt, the cause of the unpopularity of these books among so many of the rulers and leaders of China.)" (Meadows, *The Chinese and Their Rebellions,* pp. 18-19).

Sacrifice is the accepted form of worship offered by the Chinese people. They do not offer sacrifice to the Grand Extreme, but to the Heaven God, the Earth God and the lesser spirits and not for the purpose of gaining any good after death, but to obtain happiness and prosperity in this world.

"They built their temples and offered their sacrifices in order to attract again to the earth the spirits that had dispersed on account of the ways of evil men in this world. They must solemnly compose their minds, collect their spirits and go and worship in their ancestral temples; so they would move the spirits of the departed who would then meet them and be with them again" (Meadows, *The Chinese and Their Rebellions*).

"The state worship includes three grades of sacrifices, the victims being things, though persons are not excluded: (1) The great sacrifices offered only to *T'ien* (Heaven), *Ti,* (Earth), *Tai Miao* (great temple of ancestors) and *Shieh-tsi* (gods of the land and grain); (2) the medium sacrifices, and homage to the sun, the moon, the names of the emperors and kings of foreign dynasties, Confucius, the ancient patrons of agriculture and silk, the gods of heaven, earth, and the cyclic year; (3) the inferior sacrifices (*Kiun-sze,* crowd of sacrifices), offered to the patron of medicine, the spirits of celebrated men, the clouds, rain, wind, and thunder, the five celebrated mountains, the four seas, four rivers, etc. The supreme ruler of heaven is Shang-ti. There is no

priest-hood in Confucianism" (*Catholic Encyclopedia,* vol. iii, p. 668).

There is no regular priesthood in Confucianism. The Emperor is the only high-priest. The first, or great, sacrifices are offered by the emperor, the Son of Heaven, at the winter and summer solstice; the second sacrifices are offered by those next in dignity to the emperor; and the third are offered by the common people,—in fact, every house has a room dedicated to the worship of the family ancestors.

Confucianism has little to offer in regard to a life after death. There is no teaching of a state called hell or purgatory in this religion. Man's freedom to break the harmony of the Law ends here; there is but one mode for him in the next existence.

Confucius says: "All the living must die and dying must return to the ground, the bones and flesh moulder away beneath, and hidden away become the earth of the fields; but the spirit issues forth and is displayed on high in a condition of glorious brightness."

Conclusions

The answer of Confucianism to our question on the nature of the first cause cannot meet with the requirements of reason as we can hardly deny conscious, intelligent mind and free-will to the creator when these attributes are evident in the creature whom it has caused to exist and endowed with these powers. On the other hand if the Grand Extreme is a conscious, intelligent being, as many of the best translators claim the writings in the book "She-King" indicate, it is equally difficult to reconcile ourselves to the teaching that a being of such power could be indifferent to the suffering of the creature to whom he has given intelligence.

These is nothing in its answers on the creation of man or his relationship with his creator that can give him hope, for there is no evidence that he can expect either help or pro-

tection from the Great Absolute,—he cannot even approach him. All the assistance man is ever to receive must come from within himself. The sacrifices and prayers which he may offer to the lesser gods are efficacious only while he is leading a virtuous life, for if he has "departed from the Path" they desert him.

The account of evil is unsatisfactory because Confucianism teaches that man came into this world through a law of evolution over which he has no control. The essences, principles, elements and seasons of which man is a product show no sign of free-will, yet, without apparent cause, he developes free-will on this plane of existence and with this freedom starts into motion conditions that bring the innocent as well as the guilty suffering, sorrow and disaster;—in a word, Evil. This liberty given man here has no ultimate purpose as it has no effect on his life after death. In eternity happiness awaits the criminal as well as the saint.

The Confucian theory of overcoming evil in this world is a direct contradiction of itself. First, they tell us that all man needs is to follow the nature providentially given him and "a happy order will prevail throughout heaven and earth, and all things will be nourished and flourish." This is not in agreement with the teaching that the children must suffer in this world, not through their own sins or through the law of inheritance, but as a punishment inflicted by heaven who is displeased because of the sins of their ancestors now "shining in eternal brightness." The Confucian who kills himself on the doorstep of his enemy will not have to suffer, but the enemy will suffer while here not only for the wrong that he has done him, but for whatever wrong the suicide has done in taking his own life. This is undoubtedly the reason why the Chinese resort so easily to suicide and murder. In this they are logical. If evil and all its consequences end with death, then the wise thing to do when suffering evil of a serious nature would be to end it by

escape from this world which is the only place where evil exists.

Further, the claim that man's nature is perfectly good is contradicted by all man's knowledge and experience, for we realize the incongruous, contradictory mass of good and evil which makes up the human mind and our very evident tendency to do wrong rather than right.

To sum up the tests which must be applied to all systems claiming to answer our questions we find that Confucianism makes no claim of miracles or prophecy to prove that its providential knowledge has divine authority; it would be dishonorable to God, the Grand Extreme; and it is undesirable for man. Therefore it has no attraction as a means of gaining either temporal or eternal happiness.

CHAPTER V

ZOROASTRIANISM

The Religion of the Parsees

"It can no longer be doubted that Zoroaster (the founder of this religion) was a real historical person. The attempts of some scholars to represent him as a mythical being have failed, even though much that has been related about his life is legendary, as in the case of Buddha. . . .

"There is also much uncertainty regarding his birthplace and the details of his life. . . . The traditional date in the Pahlavi books places his era between the earlier half of the seventh and the sixth century B.C. . . . but many scholars assign him to a century, or even several centuries earlier. . . . He was undoubtedly born in Western Iran, but much of his ministry was in Eastern Iran. . . . If tradition can be believed, Zoroaster began his ministry at the age of thirty, made a convert, when he was forty-two, of King Vishtaspa, and was slain at the age of seventy-seven, when the Turanians stormed Balkh" (*Catholic Encyclopedia,* vol. ii, p. 153).

Zoroastrianism was at one time the religion of all Persia, but after the conquest of the Arabs in the seventh century (651 A.D.) a fatal blow was dealt to this religion in Persia from which it never recovered.

"Victorious followers of Mohammed carried on their proselytizing campaign with relentless vigor. The few Zoroastrians who stood firmly by their faith were oppressed and persecuted. Some remained, and were scattered throughout their native land; but the majority took refuge in India, where their descendents, the Parsees, are found even at the present day. About ten thousand are here and there throughout Persia . . . but the bulk of the Zoroas-

trians, upwards of ninety thousand souls, constitute a prosperous community in India, chiefly at Bombay" (*Catholic Encyclopedia,* vol. ii, p. 154).

The Sacred Books of Zoroastrianism

"Tradition tells us that the Zoroastrian scriptures consisted originally of twenty-one *nasks* (books); but only one of these, the Vendidad, had been completely preserved. The loss of the sacred books is attributed by the followers of Zoroaster to the invasion of Alexander, 'The accursed Iskandar,' as they call him, who burned the palace library at Persepolis, thus destroying one archetype copy of the text, and threw the other in the river near Samarkand. . . ." (*Catholic Encyclopedia,* vol. ii, p. 152).

"The following summary of the Parsi system is mostly derived from the Bundehesch (Book of Creation), and the later writings of the Parsis. We have abridged it from Rhode. In the time of Zoroaster himself, it was probably far from being so fully elaborated. Only the germs of it are found in the elder books of the Avesta" (*Ten Great Religions,* p. 194).

Claim of Divine Revelation

"Good is the thought, good the speech, good the work of the pure Zarathustra." (The Parsis pronunciation of the name of the founder of their religion, given in the Western world as Zoroaster.)

"I keep forever purity and good-mindedness. Teach thou me, Ahura-Mazda, out of thyself; from heaven by thy mouth, whereby the world first arose.

"Praise the omniscience of God, who hath sent through the holy Zarathustra peace for the creatures, the wisdom of the law,—the enlightening derived from the heavenly understanding, and heard with the ears,—wisdom and guidance for all beings who are, were, and will be, (and) the wisdom of wisdoms; which effects freedom from hell for the soul at the bridge, and leads it over to that Paradise, the brilliant, sweet-smelling of the pure" (*Ten Great Religions.* From the Khordah Avesta, p. 188-9).

Is there a great First Cause, and if so what is its nature?

Important texts in the Vendidad, (a part of the Avesta) seem to imply a Supreme and Infinite Being; Zerana-Akerana. He is the "Illimitable Time, The Infinite Time, The All-Embracing Time" (Vendidad XIX, 33-44-55). The creator of the invisible, spiritual world.

Little is known of this power other than it is the source of all that will continue to exist throughout all eternity and is the controller of all (*Ten Great Religions,* p. 203).

How were the universe and man created? What is man's nature and relationship with his Creator?

"In the beginning, the Eternal or Absolute Being (Zerana-Akerana) produced two other great divine beings. The first, who remained true to him, was Ahura-Mazda (or Ormazd), King of Light. The other was Ahriman, (false one), King of Darkness. Ormazd found himself in a world of light and Ahriman in boundless darkness, and the two became antagonists.

"The Infinite Being (Zerana-Akrana) now determined, in order to destroy the evil which Ahriman had caused, to create the visible world by Ormazd: and he fixed its duration at twelve thousand years. This was divided into four periods of three thousand years each. In the first period Ormazd should rule alone: in the second Ahriman should begin to operate, but still be subordinate; in the third they should both rule together; and in the fourth Ahriman should have the ascendency.

"Ormazd began the creation by bringing forth the Fereuers (Fravashi). Everything which has been created, or which is to be created, has its Fravashi, which contains the reason and basis of its existence. Even Ormazd has his Fravashi in relation to Zerana-Akrana (the Infinite). A spiritual and invisible world preceded, therefore, this visible, material world as its prototype.

"In creating the material world, which was in reality only an incorporation of the spiritual world of Fravashis, Ormazd first created the firm vault of heaven, and the earth on which it rests. On the earth he created the high mountain Alborj which soared upward through all the spheres of heaven, till it reached the primal light, and Ormazd made this summit

his abode. From this summit the bridge Chinevat stretches to the vault of heaven, and to Gorodman, which is the opening in the vault above Albordj. Gorodman is the dwelling of Fravashis and of the blessed, and the bridge leading to it is precisely above the abyss Duzahk,—the monstrous gulf, the home of Ahriman beneath the earth.

"Ormazd, who knew that after the first period his battle with Ahriman would begin, armed himself, and created for his aid the whole shining hosts of heaven,—sun, moon and stars,—mighty beings of light wholly submissive to him. First he created the heroic runner, who never dies, the sun, and made him king and ruler of the material world. From Albordj he sets out on his course, he circles the earth in the highest spheres of heaven, and at evening returns. Then he created the moon, which 'has its own light,' which, departing from Albordj, circles the earth in a lower sphere, and returns; then the five smaller planets, and the whole host of fixed stars, in the lowest circle of the heavens. The space between the earth and the firm vault of heaven is therefore divided into three spheres, that of the sun, of the moon, and of the stars.

"The host of stars—common soldiers in the war with Ahriman—was divided into four troupes, with each its appointed leader. Twelve companies were arranged in the twelve signs of the zodiac. All these were grouped into four great divisions, in the east, west, north, and south. The planet Jupiter presides over and watches that in the east, and is named Prince of the Stars; Saturn presides over the western division; Mercury over that of the south; and Mars over the stars of the north. In the middle of the heavens is the great star Venus. He leads them against Ahriman.

"The dog Sirius is another watchman of the heavens; but he is fixed to one place, at the bridge of Chinevat, keeping guard over the abyss out of which Ahriman comes" (*Ten Great Religions,* pp. 195-6).

In regard to the creation of man and his relationship to Ormazd Zoroastrianism teaches:

"The destruction which he (Ahriman) produced in the world was terrible. Nevertheless, the more evil he tried to do, the more he ignorantly fulfilled the counsels of the Infinite, and hastened the development of the good. Thus he

entered the Bull, the original animal, and injured him so that he died. But when he died, Kaiomarts, the first man, came out of his right shoulder, and from his left Goshurun, the soul of the Bull, who now became the guardian spirit of the animal race. Also the whole realm of clean animals and plants came from the Bull's body. Full of rage, Ahriman now created the unclean animals,—for every clean beast an unclean. Thus Ormazd created the dog, Ahriman the wolf; Ormazd all useful animals, Ahriman all noxious ones; and so of plants.

"But to Kaiomarts, the original man, Ahriman had nothing to oppose, and so he determined to kill him. Kaiomarts was both man and woman, but through his death there came from him the first human pair; a tree grew from his body and bore ten pair of men and women. Meschia and Meschiane were the first. They were originally innocent and made for heaven, and worshipped Ormazd as their Creator" (*Ten Great Religions,* p. 198-9).

What is evil and how did it come into man's world?

"Ahriman tempted them, (the first man and woman). They drank milk from a goat and so injured themselves. Then Ahriman brought them fruit, they ate it, and lost a hundred parts of their happiness, so that only one remained. The woman was the first to sacrifice to the Daevas. After fifty years they had two children, Siamak and Veschak, and died a hundred years old. For their sins they remain in hell until the resurrection" (p. 199).

"The human race, which had thus become mortal and miserable by the sin of its first parents, assumed nevertheless a highly interesting position. The man stands in the middle between the two worlds of light and darkness, left to his own free-will. As a creature of Ormazd he can and ought to honor him, and assist him in the war with evil; but Ahriman and his Daevas surround him night and day, and seek to mislead him, in order to increase thereby the power of darkness" (p. 199).

"In opposition to this light creation, he (Ahriman) created a world of darkness, a terrible community, equal in numbers and power to the beings of light. Ormazd, knowing all the misery that Ahriman would cause, yet knowing that the

victory would remain with himself, offered to Ahriman peace; but Ahriman chose war . . . (pp. 196-7).

"Finally the second age expired, and Ahriman now sprang aloft without fear, for he knew that his time was come. His host followed him, but he alone succeeded in reaching the heavens; his troops remained behind. A shudder ran over him, and he sprang from heaven upon the earth in the form of a serpent, penetrated to its center, and entered into everything which he found upon it. He passed into the primal Bull, and even into fire, the visible symbol of Ormazd, defiling it with smoke and vapor. Then he assailed the heavens, and a part of the stars were already in his power, and veiled in smoke and mist, when he was attacked by Ormazd, aided by the Fravashis of holy men; and after ninety days and ninety nights he was completely defeated, and driven back with his troops into the abyss of Duzahk.

"But he did not remain there, for through the middle of the earth he built a way for himself and his companions, and is now living on the earth together with Ormazd,—according to the decree of the Infinite" (*Ten Great Religions,* p. 198).

How is man to overcome evil and gain temporal and eternal happiness?

"He (man) would not be able at all to resist these temptations, to which his first parents had already yielded, had not Ormazd taken pity on him, and sent him a revelation of his will in the law of Zoroaster.

"If he obey these precepts (law of Zoroaster) he is safe from the Daevas, under the immediate protection of Ormazd. The substance of the law is the command, 'THINK PURELY, SPEAK PURELY, ACT PURELY.' All that comes from Ormazd is pure, from Ahriman impure; and bodily purity has a like worth with moral purity. Hence the multitude and minuteness of precepts concerning bodily cleanliness. In fact the whole liturgic worship turns greatly on this point" (*Ten Great Religions,* p. 199).

"The Fravashis of men originally created by Ormazd are preserved in heaven, in Ormazd's realm of light. But they must come from heaven, to be united with a human body, and to go on a path of probation in this world, called the 'Way of the Two Destinies.' Those who have chosen the good in this world are received after death by good spirits,

and guided, under the protection of the dog Sura, to the bridge of Chinevat; the wicked are dragged thither by the Daevas. Here Ormazd holds a tribunal and decides the fate of the souls. The good pass the bridge into the mansions of the blessed, where they are welcomed with rejoicing by the Amshaspands; (good spirits), the bad fall over into the gulf of Duzahk, where they are tormented by the Daevas. The duration of the punishment is fixed by Ormazd, and some are redeemed earlier by means of the prayers and intercessions of their friends, but many must remain until the resurrection of the dead" (pp. 199-200).

"Ahriman himself effects this consummation, after having exercised great power over men during the last three thousand years. He created seven comets (in opposition to the seven planets), and they went on their destructive paths through the heavens, filling all things with danger, and all men with terror. But Ormazd placed them under the control of his planets to restrain them. They will do so until by the decree of the Infinite, at the close of the last period, one of the comets will break from his watchman, the moon, and plunge upon the earth, producing a general conflagration. But before this Ormazd will send his Prophet Sosioch and bring about the conversion of mankind, to be followed by the general resurrection.

"Ormazd will clothe anew with flesh the bones of men, and relatives and friends will recognize each other again. Then comes the great division of the just from the sinners.

"When Ahriman shall cause the comet to fall on the earth to gratify his destructive propensities, he will be really serving the Infinite Being against his own will. For the conflagration caused by this comet will change the whole earth into a stream like melted iron, which will pour impetuously down into the realm of Ahriman. All beings must now pass through this stream: to the righteous it will feel like warm milk, and they will pass through to the dwellings of the just; but all the sinners shall be borne along by the stream into the abyss of Duzahk. Here they will burn three days and nights, then, being purified, they will invoke Ormazd, and be received into heaven.

"After Ahriman himself and all in the Duzahk shall be purified by this fire and all evil be consumed, and all darkness be vanished.

"From the extinct fire there will come a more beautiful earth, pure and perfect and destined to be eternal" (pp. 200-201).

Temporal happiness is to be gained only with eternal happiness. "This great consummation is also intimated by the fact that in the same Fargard of the Vendidad (XIX, 18) the future restorer or saviour is mentioned, Sosioch, who is expected by the Parsis to come at the end of all things, and accomplish the resurrection and introduce a kingdom of untroubled happiness" (pp. 203-204).

Conclusions

The fact that in an age of pantheism Zoroaster conceived of a religion in which the great First Cause could and did create, apart from himself, whatever he willed and as he willed, and which constantly upheld the right against the wrong, shows Zoroastrianism to be the purest and most reasonable of the ancient oriental systems of belief. But the weakness of this teaching is that man's relation with the great Zerana-Akerana is too remote. He, himself, created two glorious spirits, Ormazd and Ahriman, and then permitted these lesser gods to create the universe and men to serve their own designs. This creation was not allowed because of the love of the Supreme Being for men, or that they might enjoy what he had to give and glorify his name, but because common soldiers were needed to fight the battles that were waged between Ormazd, the King of Light, and Ahriman, who through his rebellion against his creator became the Prince of Darkness.

That an "Illimitable," "Infinite," "All-Embracing" Being could create two magnificent creatures and endow them with free-will, which one of them later used for an evil purpose, or that through the temptations offered by Ahriman, the erring Prince, man, also made with free-will, could choose to turn away from his God, is not against reason. But this teaching of free-will in angels and men is nullified

by the claim that the God of Zoroaster willed to ultimately save all beings regardless of their actions. If the free-will of man does not enter as an important factor in his final salvation, then he never had free-will; he was never responsible for his right or wrong deeds as he was actuated by motives over which he had no control. He is what he is, good or bad, by the decree of the Almighty.

According to this theory, all the help that man ever received in his age-old struggle with evil is a law which was revealed to him through Zoroaster,—a law that summed up means, "To Think Purely, To Speak Purely, To Act Purely"; while on the other hand the Prince of Darkness is permitted to surround him with every temptation to which his sinful nature is naturally inclined.

If it is the divine will that all created beings, devils and men, are to be eventually redeemed and all evil turned to good, then it would be belittling to God and injurious to man that the Supreme Being, who was to put an end to this warfare, should allow it to go on with demonic fury for twelve thousand years before He brought it to a close by saving all, regardless of what they had done. This story could never be in keeping with even man's highest idea of the wisdom and goodness of God.

Zoroastrianism does not put forth any claim of either miracles or prophecy to prove that its teaching has divine authority.

All the foregoing would make the religion of Zoroaster illogical and undesirable to the man who is seeking temporal and eternal happiness.

CHAPTER VI

THEOSOPHY

"THEOSOPHY as a doctrine is not new. It has its basis in Brahmanism, Buddhism, and in many of the ancient Greek and Jewish-Greek philosophies. But a new importance of these teachings in modern thought is due to the school of Modern Theosophy, dating from the foundation of the Theosophical Society in New York City by Madame Blavatsky in 1875. She is the chief and only authority for the revelation of so-called Tibetan Occultism. A. P. Sennett, however, uses the term Esoteric Buddhism. . . ."

"The objects of the society are: to form the nucleus of a universal brotherhood of humanity without distinction of race, creed, color, sex or caste; to encourage the study of comparative religions, philosophy and science; to investigate the unexplained laws of nature and the powers latent in man. This last clause gives occasion to include magic, the occult, the uncanny and the marvellous in any and every form" (*Catholic Encyclopedia*, vol. xiv, pp. 626-27-28).

"The word Theosophy means a knowledge of divine things or wise in the things of God. A system of philosophy or mysticism which proposes to attain intercourse with God and superior spirits by physical processes; also, a direct, as distinguished from a revealed, knowledge of God, supposed to be attained by extraordinary spiritual illumination. The doctrines and beliefs of a modern school or sect following, in the main, theories of Buddhism and Brahmanism especially in teaching a pantheistic evolution and doctrine of metempsychosis" (*Webster's Collegiate Dictionary*).

CLAIM OF DIVINE REVELATION

"We, who are Theosophists, allege that there exists a great body of doctrines, philosophical, scientific and ethical, which forms the basis of, and includes all that is accurate

in, the philosophies, sciences and religions of the ancient and modern worlds. . . .

"Theosophy claims to be this Secret Wisdom, this great body of doctrine, and it alleges that this precious deposit, enriched with the results of the investigations of generations of seers and sages, verified by countless experiments, is today, as of old, in the hands of a mighty brotherhood, variously spoken of as Adepts, Masters, Mahatmas, Brothers, who are living men, evolved further than average humanity, who work ever for the service of their race with a perfect selfless devotion, holding their high powers in trust for the common good, content to be without recognition, having power beyond all desire of the personal self. . . .

"Coming to the Western world today, Theosophy speaks far more openly than it has ever done before, owing to the simple fact that with the evolution of the race man has become more and more fitted to become the recipient of such knowledge, so that what would once be taught to only a small minority may now find a wider field. Some of the doctrine is now thrown broadcast, so that all who can receive it may; but the keys which unlock the mysteries are still committed to few hands, hands too well tried to tremble under their weight, or to let them slip from either weakness or treachery. As of old so now, The Secret Wisdom is guarded, not by the arbitrary consent or refusal of the teachers to impart instruction but by the capacity of the student to understand and to assimilate" (Annie Besant, *Religious Systems of the World,* pp. 640-41).

Is there a First Cause and if so what is its nature?

"Theosophy postulates the existence of an eternal Principle, known only through its effects. No words can describe It, for words imply discriminations, and This is ALL. We murmur, Absolute, Infinite, Unconditioned,—but the words mean naught. Sat the Wise speak of: Be-ness, not even Being nor Existence. Only as the Manifested becomes can language be used with meaning." (Says Mrs. Besant in regard to the nature of the Infinite One) "But the appearance of the Manifested implies Unmanifested, for the Manifested is transitory and mutable, and there must be something that eternally endures. . . . It must contain within Itself, That which is the essence of all pos-

sibilities, all potencies: space is the only conception that can even faintly mirror It without preposterous distortion, but silence least offends in these high regions where the wings of thought beat faintly and lips can only falter, not pronounce" (Annie Besant, *Religious Systems of the World,* p. 642).

In his article on Theosophy written for the Americana, A. P. Warrington says, "Theosophy teaches us of a One, Omnipresent, Eternal, Boundless Principle. One on which all speculation is impossible, since It transcends the power of human conception and can only be dwarfed by any human conception or similitude. It is beyond the range and reach of thought—unthinkable and unspeakable" (*Americana Encyclopedia,* A. P. Warrington, Article on "Theosophy").

How were the universe and man created? What is man's nature and relationship with his Creator?

"The universe is, in Theosophy, the manifestation of an aspect of Sat. Rhythmically succeed each other periods of activity and periods of repose, periods of manifestation and periods of absorption, the expiration and inspiration of the Great Breath, in the figurative and most expressive phraseology of the East. The outbreathing is the manifested worlds; the inbreathing terminates the period of activity. The Root-Substance differentiates into 'spirit-matter,' whereof the universe, visible and invisible is built up, evolving into seven stages, or planes, of manifestation, each denser than its predecessor; the substance is the same in all, but the degrees of its density differ. . . . Thus from the Theosophical standpoint, 'spirit and matter' are essentially one, and the universe one, living whole from center to circumference, not a molecule in it that is not instinct with life . . . One Life and therefore One Law everywhere, not a Chaos of warring atoms but a Kosmos of ordered growth. . . .

"Each of the seven Kosmic planes of manifestation is marked off by its own characteristics; in the first pure 'spirit,' the primary emanation of the One, subtlest, rarest of all manifestations, incognizable even by the highest of Adepts save as present in its vehicle, the Spiritual Soul: without form, without intelligence, as we use the word—

these matters are too high, 'I cannot attain unto them.' Next comes the plane of Mind, of loftiest spiritual intelligence, where first entity as entity can be postulated; individualism begins, the Ego first appears. Rare and subtle is matter on that plane, yet form is there possible, for the individual implies the presence of limitation, the separation of the 'I' from the 'not I.' Fourth, still densifying, comes the plane of animal passions and desires, actual forms on their own plane. Then, fifthly, that of the vivid animating life-principle, as absorbed in forms. Sixthly, the astral plane, in which matter is slightly rarer than with ourselves. Seventhly, the plane familiar to all of us, that of the objective universe. . . . A plane may be defined as a state, marked off by clear characteristics; it must not be thought of as a place, as though the universe were made up of shells one within the other like the coats of an onion. The conception is metaphysical, not physical, the consciousness acting on each plane in fashion appropriate to each. Thus a man may pass from the plane of the objective in which his consciousness is generally acting, on to other planes: he may pass into the astral in sleep, under mesmerism, under the influence of various drugs; his consciousness may be removed from the physical plane, his body passive, his brain inert, etc. . . . for the consciousness that used them is transferred to another plane. . . . But he can see, hear, understand, on the astral plane, see sights invisible to physical eyes, hear sounds inaudible to physical ears. . . .

"The consciousness of man can thus pass from plane to plane because he is himself the universe in miniature, and is built up himself of these seven 'principles' as they are sometimes called, or better, is a differentiation of consciousness on seven planes.

Man's Nature and His Relationship with His Creator

"The Spirit in man is named Atma, cognisable only in its vehicle Buddhi, the Spiritual Soul; these are the reflections in man of the highest planes in the universe. The Spiritual Intelligence in Manas, the Ego in man, the immortal entity, the link between Atma-Buddhi and the temporary personality. Below these come in order Kama, the emotional and passional nature; Prana, the animating life-principle

of the personality; the 'astral' body, the double of the physical, but formed of the somewhat more ethereal 'astral' matter; lastly the physical body. These seven states are grouped under two heads: Atma-Buddhi-Manas make up the trinity in man, imperishable, immortal, the 'pilgrim' that passes through countless lives, the individual, the True Man. Kama, Prana, Linga Sarira and Sthula Sarira form the quaternary, the transitory part of the human being, the *person,* which perishes gradually, onwards from the death of the physical body. This disintegrates, the molecules of physical, astral, kamic matter finding all new forms into which they are builded, and the more quickly they are all resolved into their elements the better for all concerned. The consciousness of the normal man resides chiefly on the physical, astral, and kamic planes, with the lower portion of the Manasic. In flashes of genius, in loftiest aspirations, he is touched for a moment by the light from the higher Manasic regions, but this comes—only comes—to the few, and to these but in rare moments of sublime abstraction. Happy they who even thus catch a glimpse of the Divine Angoeides, the immortal Ego within them. To none born of women, save the Masters, is it at the present time given by the law of evolution to rise to the Atmic-Buddhic planes in man; thither will the race climb millenniums hence, but at present it boots not to speak thereof" (Annie Besant, *Religious Systems of the World,* pp. 643-44-45).

According to the teaching of Theosophy the only reality in man is God and so the only relationship that can exist between God and man is the oneness of Being that must always be there; the *Be-ness* of all there is.

Mr. Warrington perhaps puts the story of creation in a little more simple language than Mrs. Besant, so we will give a short paragraph from his writings on this subject:

"Coming forth from the depths of the One Existence, from the One beyond all thought and all speech, a Logos, by imposing upon himself a limit, circumscribing voluntarily, the range of his own Being, becomes the manifested God, and tracing the limiting sphere of his activity, thus outlines the area of his universe. Within that sphere the

universe is born, it evolves and dies; it lives and moves and has its being in Him. Its matter is his emanation; its forces and energies are currents of his life; he is immanent in every atom; all pervading, all sustaining, all evolving. He is in everything and everything is in Him. The effect of this out-pouring is to build the forms of the seven kingdoms of nature,—the three elemental or pre-mineral, the mineral, the vegetable, the animal and the human" (*Americana Encyclopedia,* vol. xxvi, pp. 789-90; article by Warrington).

What is evil and how did it enter man's world?

In regard to evil Theosophy teaches: "The matter of the various planes of nature entering into the composition of man's sundry bodies, is vivified with the involving life of the nomadic essence, the law of whose progress is to sink deeper and deeper into matter, while the law of the evolution of the Self, using these bodies as vehicles of his consciousness, is upward and outward from matter. This apparent opposition of forces in man gives the usual ideas concerning his lower and higher natures, and explains the meaning of evil. One's thoughts, desires and emotions, are not himself, but a changing phantasmagoria of the living essence of his lesser vehicles which it is his business to learn to control and purify, until they become perfect instruments for use,—for the real man within, is no other than the changeless Self" (*Americana Encyclopedia,* Warrington).

"The answer (what is evil?) lies in the sevenfold nature of man, in the action of the higher on the lower. The free-will of man on this plane is lodged in the Manasic entity, which acts on his lower nature. Absolute free-will there is none, save in the Unconditioned. When manifestation begins, the Universal Will becomes bound and limited by the laws of its own manifestation, by the fashion of the expression It has chosen Its temporary vehicle. Conditioned, It is limited by the conditions It has imposed on Itself, manifesting under garb of the universe in which It wills to body Itself forth. On each plane Its expression is limited by the capacities of Its embodiments. . . . When the Manasic entity sends its impulses downward to the lower nature with which it is linked, conflict arises between

the animal desires and the human will. . . . An effect cannot be altered when the cause has appeared; but the effect is itself to be a cause, and here the will can act. Suppose a great sorrow falls upon a shrinking human heart; the effect is there, cannot be avoided, but its future results as cause may be one of two things; Kama may rebel, the whole personal nature may rise in passionate revolt, and so, warring against the Higher Will, the new cause generated will be of disharmony, bearing in its womb new evil to be born in days to come. But Kama may range itself obediently with Karmic action; it may patiently accept the pain, joyfully unite itself to the Higher Will, and so make the effect as cause to be pregnant with future good. (Annie Besant, *Religious Systems of the World,* pp. 649-50).

How is man to overcome evil and gain temporary and eternal happiness?

Temporal happiness, according to this philosophy, can only come in this world through merit gained in past incarnations, and all work must be done here with the intention of gaining merit that can be applied to future incarnations.

"The evolution of man consists in the acquirement by the Ego of experience, and the gradual molding of the physical nature into a form which can readily respond to every prompting of the Spirit within. This evolution is carried on by the repeated incarnation of the Ego, overshadowed by the spirit, in successive personalities, through which it lives and acts on the objective plane. The task before it when it starts on the wheel of life on this earth, during the present cycle, is to acquire and assimilate all experience, and so to energize and sublimate the objective form of man that it may become a fit instrument and dwelling for the spirit; the complete assimilation of the Ego with the spirit, of Manas with Atma-Buddhi, being the final goal of the long and painful pilgrimage. It is obvious that such work cannot be accomplished in one life time, or in a few. For such gigantic task countless lives must be required, each life but one step in the long climbing

upward. Each life should garner some fresh experience, should add some new capacity or strengthen some budding force; thus is builded up through numberless generations the Perfect Man. Hence the doctrine of Re-incarnation is the very core and essence of Theosophy, and according to the hold this belief has on life, so will be the grasp of the learner on all Theosophic truth."

"The immutable law of cause and effect is spoken of as Karma (action) in Theosophy. Each action—using the word to include all forms of activity, mental, moral, physical—is a cause and must work out its full effect. Effect as regards the past, it is cause as regards the future, and under this sway of Karmic law moves the whole life of man as of all worlds. Every debt incurred must be duly paid in this or in some other life, and as the wheel of life turns round it brings with it the fruit of every seed that we have sown. Re-incarnation under Karmic law, such is the message of Theosophy to a Christendom which relies on a vicarious atonement and a swift escape to Paradise when the grave closes on the dead. Re-incarnation under Karmic law, until the fruit of every experience has been gathered, every blunder rectified, every fault eradicated; until compassion has been made perfect, strength unbreakable, tenderness complete, self abnegation the law of life, renunciation for others the natural and joyous impulse of the whole nature" (Annie Besant, *Religious Systems of the World,* pp. 646-47-49).

In regard to the highest attainment possible in this world, Mr. Warrington writes:

"The fourth initiation admits him (the pupil) to the last stage of the past where he throws off all clinging to life in form, and all longing for even formless life. Then he casts off the 'I making' faculty—pride, irritability and ignorance, and henceforth dwells on the plane of unity. The man is then perfect, is free, the liberated one. He has won Nirvana; he has completed man's ascent; he touches the limit of humanity; above him there stretch hosts of Mighty Beings, but they are superhuman; the crucifixion in the flesh is over; the hour of liberation has struck; and the triumphant, 'It is finished' rings from the conqueror's lips; he has vanished into light nirvanic. But now being Master

of Wisdom, He returns from that light to earth, henceforth to devote Himself to the service of humanity with mightier forces at His command than He wielded when He trod the path of discipleship, blending all His sublime powers to the quickening of the evolution of the world. Such a one was the Buddha; such the Christ and such the few great souls who tread the earth today, secluded from its external strife, yet pouring down upon mankind, from the great heights of their sublime advancement, inestimable blessings, guiding by means of their divine powers, whole races and nations, but unknown to all but the few earnest souls who come to them through the ancient gateway of Occultism, the portal which has, throughout all time stood ajar for the resolute pilgrim."

"Before the cycle of time shall close and all manifestation cease, the greater portion of mankind will have reached this high stage of growth. And then all shall be gathered unto Him for the great Cosmic rest, only after eons and eons of time, to emerge again with Him, to be Architects and Builders of future Universes" (*Americana Encyclopedia,* vol. xxvi, pp. 789-90; A. P. Warrington).

Conclusions

A reasonable person would ask, Why should the Supreme One, who holds within Himself all Power, all Wisdom, all Knowledge, who can never be less or more than Himself, will to pass through all these needless experiences? They can teach Him nothing, bring Him nothing but what He had in all its fullness in the beginning. Why should the Eternal Power degrade Himself with weakness? Why should He who is Wisdom, Knowledge and Understanding immerse Himself either in a voiceless or blatant ignorance? Why should the Absolute who is Joy, Happiness, Purity and Love beyond all power of the human mind to conceive, besmirch Himself with the blind passions of the beasts and with the lusts and vices of men that often fall far below the possibilities of the brute? Why should He who is Mercy, Life and Love, descend to death and to the hate

that inflicts death in its most cruel forms? To these important questions that the reason and experience of man compel him to ask Theosophy, like Brahmanism and Buddhism, gives no adequate answer.

Theosophy is belittling to God for it teaches that He acts without purpose. It is injurious to man because he is robbed of the happiness which he had in the beginning as the essence of God. Further, the small measure of temporal happiness he enjoys while on the "path" is entirely overshadowed by the suffering which he must endure for eons of time before he can regain that which was lost to him by the irrational creation of the First Cause. There is no such thing as eternal happiness for after each period of rest this system of involution and evolution repeats itself again and again in the same vicious circle throughout eternity. Hence, Theosophy is undesirable as a means of gaining temporal and eternal happiness.

CHAPTER VII

PHILOSOPHY OF EVOLUTION

In beginning the study of the Philosophy of Evolution we must have clearly in mind the difference between the scientific theory of Evolution as applied to the vegetable and animal kingdoms and the Philosophy of Evolution as applied to the vegetable, animal and human kingdoms.

"As a scientific hypothesis, the theory of Evolution seeks to determine the historical succession of the various species of plants and animals on our earth; and with the aid of paleontology and other sciences . . . to show how in the course of different geological epochs they gradually evolved from their beginnings by purely natural causes of specific development. The theory of Evolution as a scientific hypothesis, does not consider the present species of plants and animals as forms directly created by God, but as the final result of evolution from another species existing in former geological periods" (*Catholic Encyclopedia,* vol. v, p. 654).

This scientific theory is not regarded as anything but a theory as it has not been proven beyond all reasonable doubt either in the case of the plant or the animal. Science has not found the origin of life and it does not especially concern itself with the higher part of man's existence, his soul.

The Philosophy of Evolution teaches of a one, single, material power which pervades and evolves the universe and all manifestations. It denies the existence of spiritual substance and while its principle is the Law of Evolution it refuses to acknowledge a Creator or Lawgiver.

The modern authors and defenders of this system of Evolution claim that scientific research has forced them to

accept the materialistic conclusions which it teaches. Professor Haeckel, who was a great leader in this school of thought, says that he "but gives expression to that rational view of the world which is being forced upon us with such logical rigor by the modern advancement in our knowledge of Nature as a Unity, a view in reality held by almost all unprejudiced and thinking men of Science, although few have the courage (or the need) to declare it openly."

As material Science is the authority by which Evolution claims the right to answer such questions as we are asking, it will be well to know just what is meant by Science and in how far its findings can be used as a sufficient authority on this subject.

What is Science?

"Science is knowledge gained and verified by exact observation and correct thinking, especially as methodically formulated and arranged in a rational system: also the sum of universal knowledge.

"In the progress of human knowledge a science, in its earliest and simplest form, is a mere collection of observed facts, like the knowledge of the movements of the heavenly bodies possessed by the ancient Egyptians. The next step is to correlate or generalize these facts, forming a system like that of Ptolemy or Copernicus: the next to formulate the generalizations as laws, as was done by Kepler: the final step to proceed to some principle or force accounting for these laws, usually by the aid of mathematical analysis as was done by Newton in his theory of universal gravitation. The tendency of modern physical science is toward this more complete generalization, its goal being the discovery of a principle that shall connect all physical phenomena" (Funk & Wagnalls *Standard Dictionary*).

"Science knows no court of last resort. Her dicta express the most accurate knowledge so far obtained, but she insists that further revelations are possible" (*William L. Sherwood*).

"Science is, I believe, nothing but trained, organized, common sense. . . . The man of Science, in fact, simply

uses with scrupulous exactness, the methods which we all, habitually and at every moment, use carelessly" (*Professor Huxley*).

"Men of Science prolong the method of nature from the present into the past. The observed uniformity of nature is their only guide" (*Professor Tyndall*).

"Science can even construct hypotheses as to what she cannot directly observe, namely, the nature of substances and forces; and such hypotheses are justified in proportion as they are found to tally with facts. If constantly thus justified, they are styled theories, and come to be practically assumed as established truths. But it must ever be remembered that Science can take no step in advance which is not based on fact, and when facts are not forthcoming for its support, hypothesis or theory has no scientific value" (Gerard, *The Old Riddle and the Newest Answer,* pp. 4-7).

Is there a First Cause and if so what is its nature?

Professor Haeckel, one of the great leaders and defenders of Evolution, says in regard to the First Cause:

"We unambiguously express our conviction that there lives 'one spirit in all things' and that the whole cognizable world is constituted, and has been developed, in accordance with one common fundamental law. We emphasize by it, in particular, the essential unity of inorganic and organic nature, the latter having been evolved from the former only at a comparatively late period. We cannot draw a sharp line of distinction between these two great divisions of nature, any more than we can recognize an absolute distinction between the animal and the vegetable kingdom, or between the lower animals and man. Similarly, we regard the whole of human knowledge as a structural unity; in this sphere we refuse to accept the distinction usually drawn between the natural and the spiritual. The latter is only a part of the former (or vice versa); both are one. Our monistic view of the world belongs, therefore, to that group of philosophical systems which from other points of view have been designated also as mechanical or as pantheistic" (Gerard, p. 129).

Professor Romanes says: "Mental phenomena and physi-

cal phenomena, although apparently diverse, are really identical."

Professor Haeckel further tells us: "We now definitely know that the organic world on our earth has been continuously developed in accordance with ETERNAL IRON LAWS. . . . An unbroken series of natural events, following an orderly course of evolution according to fixed laws, now leads the reflecting human spirit through long eons from a primeval chaos to the present order of the cosmos" (Gerard, p. 12).

These quotations are sufficient to show that the Philosophy of Evolution teaches that the First Cause is one with its manifestations and purely physical and material; a Law of Substance, in its nature unconscious, non-intelligent, but inexorable in its working.

How were the universe and man created? What is man's nature and relationship with his Creator?

In regard to the creation of the Universe Professor Haeckel says:

". . . Its first beginnings we must suppose to have been a vast nebula of infinitely attenuated and light material, rotating upon its own axis.

"Given this first beginning of the cosmogonic movement, it is easy, on mathematical principles, to deduce and mathematically establish the further phenomena of the foundation of the cosmic bodies, the separation of the planets, and so forth.

"The nebular hypothesis above described has been recently strongly confirmed and enlarged by the theory that this cosmogonic process did not simply take place once, but is periodically repeated. While new cosmic bodies arise and develop, out of rotating masses of nebula in some parts of the universe, in other parts old, extinct, frigid suns come into collision, and are once more reduced by the heat generated to the condition of nebulæ.

"The universe, or cosmos, is eternal, infinite, and illimitable. Its substance, with its two attributes (matter and energy) fills infinite space and is in eternal motion. This

motion runs on through infinite time as an unbroken development, with a periodic change from life to death, from evolution to devolution. . . .

"The two fundamental forms of substance, ponderable matter and ether, are not dead and moved only by extrinsic force, but they are endowed also with sensation and will (though naturally of the lowest grade); they experience an inclination for condensation, a dislike of strain; they strive after the one and struggle against the other. . . .

"Towering above all the achievements and discoveries of the century we have the great comprehensive 'law of substance,' the fundamental law of the constancy of matter and force. The fact that substance is everywhere subject to eternal movement and transformation gives it the character also of the universal law of evolution. As this supreme law has been firmly established and all others are subordinate to it, we arrive at a conviction of the universal unity of nature and the eternal validity of its laws. . . .

"It is true that there were philosophers who spoke of the evolution of things a thousand years ago; but the recognition that such a law dominates the entire universe, and that the world is nothing else than an eternal 'evolution of substance,' is a fruit of the nineteenth century" (Gerard, pp. 10-14).

The Creation of Man; His Nature and Relationship with His Creator

"Professor Milnes Marshall in his Presidential Address told the British Association, 'The doctrine of descent, or of evolution, teaches us that as individual animals rise, not spontaneously, but by direct descent from pre-existing animals, so also is it with species, with families, and with larger groups of animals, and so also has it been for all time.' "

Professor Hird in his book, *An Easy Outline of Evolution,* writes:

"We rest in sure and certain hope that no force and no combination of forces can stop the process of Evolution, which from a speck of jelly has developed such living forms as Charles Darwin and Herbert Spencer, and which has

produced the beauty of the earth and the heavens of formless ether."

And again: "Just as the same particles of matter may at one time form parts of a rose, and at another time parts of a mushroom, so the same force may at one time strike a church as lightning, and at another time may be the mother-love that rocks the cradle" (Gerard, pp. 15-14-129).

"Professor Tyndall proclaims that in matter is to be discerned the promise and potency of all terrestrial life. He likewise inclined to believe that not only life but consciousness is immanent everywhere, in the vegetable and mineral no less than in the animal world, and that not merely life and consciousness but 'All our philosophy, all our poetry, all our science, and all our art,—Plato, Shakespeare, Newton, and Raphael—are potential in the fires of the sun' " (Gerard, p. 54).

What is the cause of evil and how did it come in man's world?

In regard to evil Evolution would have to answer our question in accord with all other Monistic religions: Existence itself is the cause of evil. For good or evil as the case may be is the particular and unavoidable manifestation that the great material, eternal life principle is making at that especial time.

How is evil to be overcome and temporal and eternal happiness gained?

According to Evolution, conscious life after death is impossible:

"The only term in prospect is utter annihilation, which Professor Haeckel endeavours to persuade us is the consummation we ought to wish. The best we can desire (he says) after a courageous life spent in doing good according to our light, is the eternal peace of the grave.

"It is evident, however, that in order to secure such a reward it is not necessary to show any courage, or attempt any sort of good work, for according to him it equally awaits the most selfish and abandoned voluptuary.

" 'At our death there disappears only the individual form in which the nerve substance was fashioned, and the personal "soul" which represented the work performed by this. The complicated chemical combinations of that nervous mass pass over into other combinations—by decomposition, and the kinetic energy produced by them is transformed into other forms of nature' " (Gerard, p. 130).

There are many able scientific men who disagree with the claim that Science supports the teachings of the Philosophy of Evolution in regard to the nature of the First Cause and the creation of the universe and man. Hence before forming our conclusions on this teaching we must be sure that the answers to our questions are fully justified by the undisputed findings of Science. For this purpose we will seek our information from the scientific men of note who have been vitally interested in both sides of the controversy.

In this discussion we will use Gerard's book, *The Old Riddle and the Newest Answer,* because it is direct and easily understood by the lay man. Further Gerard quotes freely from the teachings and writings of the exponents of this system so there will be no danger of being misled by the antagonism and prejudice of its enemies.

Herr Du Bois-Reymond, an avowed materialist, whom Professor Haeckel styles "the all-powerful secretary and dictator of the Berlin Academy of Sciences," declares "that the history of the universe confronts us with no less than seven problems for which Science has no solution to offer and which must be solved before Evolution can be scientifically proven. These problems are:

(1) The Nature of Matter and Force.
(2) The Origin of Motion.
(3) The Origin of Life.
(4) The apparently designed order of Nature.
(5) The origin of sensation and consciousness.
(6) The origin of rational thought and speech.
(7) Free-will.

"The first, second and fifth of these are in the opinion of Du Bois-Reymond, 'transcendental,' or beyond possibility of solution. The others in his judgment, have certainly not yet been solved, but *perhaps* may be solved some day. As to the last, he much doubts whether it should not also be classed as 'transcendental.' "

"Professor Haeckel, it is true, loudly pronounces Du Bois-Reymond's declaration to be mere 'dogmatism of a shallow and illogical character' and he undertakes to show that with the help of his own philosophy the enigmas cease to be enigmatical.

"In my opinion (he writes) the three transcendental problems (1, 2 and 5) are settled by our conception of substance; the three which he (Du Bois-Reymond) considers difficult, though soluble (3, 4 and 6) are decisively answered by our modern theory of evolution; the seventh and last, the freedom of the will, is not an object for critical scientific inquiry at all, for it is a pure dogma, based on an illusion, and has no real existence" (Gerard, pp. 3-33).

If the facts of Science compel us to accept the teaching of Evolution as Professor Haeckel has told us, it must be that Science has proven that matter, energy and the Law or First Cause that works in them are one, co-existent, indestructible and eternal. And when it has proven the indestructibility of matter and energy then Science must account for the beginning of life, sensation, consciousness, rational thought, speech, and free-will. If Science can give us an understanding of these tremendous problems then it will have answered all our questions and we need not look further.

Does Science prove that matter is indestructible?

"It has been thought that whatever else might change or perish, the atoms of which we have heard, as the ultimate constituents of Matter, were beyond the reach of any vicissitude. 'No man,' said Dalton, their discoverer, 'can split an atom.'

"But now, with the recognition of radio-activity, and the disintegration of atoms into their constituent 'electrons'

which this is held to evidence, we have changed all that. Such disintegration, it is affirmed, must imply dissolution and death, alike of the atoms themselves and of the universe which they compose. As Sir William Crookes told the physicists assembled at Berlin, June, 1903:

" 'This fatal quality of atomic dissociation appears to be universal, and operates whenever we brush a piece of glass with silk; it works in the sunshine and raindrops, in lightnings and flame; it prevails in the waterfall and the stormy sea.'

"Matter he consequently regards as doomed to destruction. Sooner or later, it will have dissolved into the 'formless mist' of 'prothyle' and 'the hour-hand of eternity will have completed one revolution' " (Gerard, pp. 41-42).

In regard to radio-activity he goes on to say:

"The discovery of radio-activity is one of the most momentous in the history of science. 'There has been a vivid new start' (we again borrow Sir William Crooke's expression). 'Our physicists have remodelled their views as to the constitution of matter.' The remodelling indeed has hardly commenced. . . . What is undeniable is that the Dalton atom has, within a century of its acceptance as a fundamental reality, suffered disruption. Its proper place in nature is not that formerly assigned to it, . . . its reputation for inviolability and indestructibility is gone forever. Each of these supposed 'ultimates' is now known to be the scene of indescribable activities, a complex piece of mechanism composed of thousands of parts, a star cluster in miniature, subject to all kinds of dynamical vicissitudes, to perturbation, acceleration, internal friction, total or partial disruption. And to each is appointed a fixed term of existence. Sooner or later, the balance of equilibrium is tilted, disturbance eventuates in overthrow; the tiny exquisite system finally breaks up. Of atoms, as of men, it may be said with truth, 'Quisque suos patitur manes' " (Gerard, pp. 43-44).

Has Matter the inherent property of Motion?

"According to Professor Haeckel's teaching, 'movement is an innate and original property of substance,' that is to say of Matter, and in consequence, 'Substance is every-

where and always in uninterrupted movement and transformation.' It is by thus attributing to matter an inherent determination to move that he meets Du Bois-Reymond's difficulty as to the origin of motion.

"But this is in direct opposition to the first of Newton's Laws, which are universally recognized as the most firmly established and unquestionable of all scientific conclusions. This law tells us that a body at rest will continue at rest forever, unless compelled by some force to move; just as a body in motion will continue to move at the same rate and in the same direction, unless compelled by force to arrest or alter its course. Upon the universal certainty of this law the whole of our Natural Philosophy depends; but it absolutely blocks the way for the idea that Matter has an innate tendency to move itself, which is thus quite unscientific. Not self-movement but *Inertia* is the property which Science ascribes to Matter" (Gerard, p. 39).

"It may further be observed that the idea of inherent motion is absurd and unintelligible; for movement cannot be in more than one direction at a time: so that a mass, or an atom, of Matter could tend to move only by having an intrinsic impulse in a straight line towards some one particular point. If it should tend to move indifferently, in all directions at once, it would remain motionless, each such tendency being neutralized by its opposite" (Gerard, pp. 39-40).

What does Science teach of the law of the conservation of energy?

"The Law of the Conservation of Energy which observation reveals is thus stated: The sum of all the various energies in the universe is a constant quantity, which can neither be increased nor diminished, though it may be changed from one form to another; such forms being motion, heat, chemical action, electricity, magnetism.

But, "Along with the Law of the Conservation of Energy there is another, of the Dissipation of Energy. It is perfectly true, as Professor Haeckel often repeats, that the sum of Energy existing in the universe remains ever the same: but it is no less certain, as he unfortunately fails to remind his readers, that the stock of Energy *available for the work of the universe* is growing less every day. Though

none is ever destroyed, much is constantly lost, being dissipated, or radiated into space, in the form of heat which can never be recaptured or translated into any form which can be of any practical avail. 'It is lost forever as far as we are concerned.'

"From what we have heard concerning the Law of Substance it might naturally be supposed that it certified us of the continued existence of the power required to carry on the operations of Nature, and that, accordingly, reason bids us to suppose these operations to be everlasting. But this neglected element of the reckoning, or *Entropy* as it is styled, leads scientific men to an entirely different estimate.

"Professor Balfour Stewart writes: Although, therefore, in a strictly mechancial sense, there is a conservation of energy, yet, as regards usefulness or fitness for living beings, the energy of the universe is in process of deterioration. Universally diffused heat forms what we may call the great waste-heap of the universe, and this is growing larger year by year" (Gerard, pp. 23-24-25).

"Nor is it only our own globe and solar system that appears to be thus bound toward an inevitable doom. The eternal rhythm of life and death, of which we have been told as pervading the endless depths of space, has no better title to scientific sanction. Like the minor province which we inhabit, the whole universe, we are assured,—so far as we have means of calculating,—must ultimately arrive at a condition of eternal stagnation,—its component parts being drawn close together by their mutual attractions,—so that motion ceases; while the heat replacing it being equally diffused, becomes as incapable of doing work as water between two pools on the same level is of turning a mill" (Gerard, pp. 27-28).

". . . We know of no process of rejuvenescence, by means of which dissipation of energy and the force of gravitation might be counteracted. Several attempts have been made to refute the theory of the dissipation of energy, but all have failed (Quoted from F. W. Hutton; Gerard, p. 28).

"It is doubtless true that attempts have been made to show that this conclusion is not final, and that there may be resources whereby Nature is able to recoup herself, and to draw upon some bank unknown to us for her missing store. . . . Professor Haeckel simply takes for granted that

some such means of recuperation exist and operate, and he is not wholly without countenance from others. Thus, no less an authority than Sir William Crookes addressing the Chemical Society as its president, thus expresses himself:

" 'If we may hazard any conjectures . . . we may I think premise that the heat radiations propagated outwards, . . . by some process of nature unknown to us, are transformed at the confines of the universe into the primary—the essential—motion of chemical atoms, which the instant they are formed, gravitate inwards, and thus restore to the universe the energy which would be lost to it through radiant heat.'

"But it need not be pointed out that if an advocate so eminent as Sir William Crookes is reduced to pleas like this on its behalf, the case for Renovation of Energy must be singularly destitute of anything resembling scientific support. Suppositions which are avowedly hazarded as conjectures, and which must appeal to processes of Nature of which we know nothing, whatever authorship they may boast, have nothing to do with Science, and possess no sort of value for our purpose. It must of course be allowed that we may still be utterly in the dark as to the whole of this question, and that further discoveries may one day completely upset all our present notions. But we are concerned with the evidence which Science has now before her, and with the assertion so confidently advanced that this makes the Law of ceaseless Evolution an indisputable truth. We find, on the contrary, that this Law runs directly counter to the facts as they are at present known to us, and to the conclusions drawn from them by the most authoritative representatives of science" (Gerard pp. 26-27).

Does Science explain the origin of life?

"If the evolution hypothesis is true, (says Huxley) living matter must have arisen from not-living matter; for by the hypothesis the condition of the globe was at one time such that living matter could not have existed in it, life being entirely incompatible with the gaseous state."

"There was a time (says Tyndall) when the earth was a red-hot molten globe, on which no life could exist" (Gerard, p. 46).

"It is quite clear that as no man was present when life first made it appearance, to observe and record whence it came, the only way in which we can possibly proceed, without violating every scientific canon, is to argue from what happens now, to what must have happened then,—to show that inorganic matter can in fact generate organic life, and to conclude that the same laws must have worked the same results in the past as they do in the present" (Gerard, p. 49).

"When President of the British Association Professor Huxley chose as the subject of his inaugural address Biogenesis (generation from germs or living parents) and Abiogenesis (spontaneous generation) and after a careful examination of the case for each, pronounced the former 'to be victorious all along the line.'

In this same address after piling up evidence against spontaneous generation, he continued:

"And looking back through the prodigious vista of the past, I find no record of the commencement of life, and therefore I am devoid of any means of forming a definite conclusion as to the conditions of its appearance. Belief, in the scientific sense of the word, is a serious matter, and needs strong foundations. To say, therefore, in the admitted absence of evidence, that I have any belief as to the mode in which the existing forms of life have originated, would be using words in a wrong sense. But expectation is permissible where belief is not; and if it were given me to look beyond the abyss of geologically recorded time to the still more remote period when the earth was passing through physical and dynamical conditions, which it can no more see again than a man can recall his infancy, I should expect to be a witness of the evolution of living protoplasm from not living matter. . . . That is the expectation to which analogical reasoning leads me; but I beg you once more to recollect that I have no right to call my opinion anything but an act of philosophical faith" (Gerard, pp. 51-52).

"Professor Huxley elsewhere warns us against faith as the one unpardonable sin: and as we have heard him declare the man of science has learned to believe in justification, not by faith, but by verification" (Gerard, pp. 52-53).

It is thus hard to understand how Professor Huxley could justify his expectation by verification. We again find him quoted in the *Encyclopedia Britannica* in an article on Biology as saying:

"Of the causes that have led to the origination of living matter, it may be said that we know absolutely nothing. . . . Science has no means to form an opinion on the commencement of life; we can only make conjectures without any scientific value" (Gerard, p. 53-54).

"Mr. Darwin, who is constantly supposed to have upheld, or even to have demonstrated, the fact of spontaneous generation, is amongst the strongest witnesses against it. . . . Thus he wrote on various occasions:

" 'It is mere rubbish thinking at present of the origin of life; one might as well think of the origin of matter.

" 'As for myself I cannot believe in spontaneous generation, and though I expect that at some future time the principle of life will be rendered intelligible, at present it seems to me beyond the confines of Science.

" 'No evidence worth anything has as yet, in my opinion, been advanced in favor of a living being, being developed from inorganic matter' " (Gerard, pp. 57-58).

"And so the second evolutionary necessity, the spontaneous generation of life, falls to the earth, not because of the criticisms of its adversaries, but from the entire lack of support by the facts of Science."

Is there an apparently designed order of nature?

"That the world which we inhabit is a Cosmos, ruled by law and order, no one has ever attempted to deny. Only because laws are everywhere found awaiting discovery, is natural science a possibility. . . . They are, as Mr. Lewes puts it, the paths along which the forces of nature travel to their results; and it is only because these forces keep invariably each to its proper path, that we are able to follow them with our minds, either to learn anything concerning them, or to turn our knowledge to practical account. . . .

"At every point we are forced to ask why things should be as they actually are, and how they came to be subject to conditions which they cannot be supposed to have created for themselves. Why, for example, should the ultimate ele-

ments of matter,—be they atoms, or electrons, or whatever else,—always and everywhere observe the same rules of the great game in which they serve as counters? Why, to take a concrete instance, should atoms of Hydrogen in Sirius, or in a star of the Milky Way, obey just the same laws as do those with which we make coal-gas or spirit of salt? These various atoms, as Lord Grimthorpe reminds us, have never been within billions of miles of one another. What is the mysterious influence which links them together across the depths of space? That they are so linked is obvious; for if we can ascertain the existence of such a substance in other spheres, it is only because the light it emits, exactly agrees when analyzed in the spectroscope with that of hydrogen flames in our own laboratories." . . .

In the organic world "we enter a new realm of mystery, for the laws we encounter actively energizing at every point, are altogether different from those with which we have hitherto had to deal. The matter which enters into the constitution of living things,—animals or plants—is precisely the same as that of which the inorganic world is constituted. No single atom or molecule is found in the one which has not been drawn from the other;—nor when incorporated in a living structure do atoms or molecules suffer any alteration, or change their nature in any respect, for, says Clerk-Maxwell, throughout all changes and catastrophes these remain 'unbroken and unworn.' Nevertheless, they fall at once under the spell of a force which introduces into their operations an order altogether new, for it somehow strikes across all the laws of dead matter, setting up a new code of its own, which endures just so long as life lasts, and is never met with apart from life. And these organic laws issue in marvellous results.

"Professor Haeckel himself, after endeavoring to show that from the inorganic world no arguments can be drawn to favour the supposition of design in Nature, thus continues:

" 'But the idea of design has a very great significance and application in the *organic* world. We do undeniably perceive a purpose in the structure and in the life of an organism. The plant and animal seem to be controlled by a definite design in the combination of their several parts, just as clearly as we see in the machines which man invents and

constructs; as long as life continues, the functions of the several organs are directed to definite ends, just as in the operation of the various parts of a machine' " (Gerard, pp. 86-88-89-90).

Newman says, "If we expect a thing to happen twice, it is because we think it is not an accident, but has a cause. What has brought about a thing once, may bring it about twice. *What* is to hinder its happening? Rather what is to make it happen? Here we are thrown back from the question of Order to that of Causation. A law is not a cause, but a fact; but when we come to the question of cause, then we have no experience of any cause but Will."

"Here is the crucial point: 'We have no experience of any cause but will;' and it follows that if, as Science bids us, we base inference on experience alone, there can be no doubt about the conclusion to which we shall be led.

"No different is the verdict of Sir John Herschel:

"The presence of *Mind* (he writes) is what solves the whole difficulty: so far, at least, as it brings it within the sphere of our consciousness, and into conformity with our own experience of what action is." . . .

"It would be a great delusion (writes Weismann) if anyone were to believe that he had arrived at a comprehension of the universe by tracing the phenomena of Nature to mechanical principles. He would thereby forget that the assumption of eternal matter with its eternal laws by no means satisfies our intellectual need for causality."

"Professor Huxley admits that even his primeval cosmic nebula with the world potential in its womb, leaves something to desire:

"The more purely a mechanist the speculator is (he writes) the more firmly does he assume a primordial molecular arrangement of which all the phenomena of the universe are the consequences, and the more completely is he at the mercy of the teleologist, who can always defy him to disprove that this primordial molecular arrangement was not intended to evolve the phenomena of the universe" (Gerard, pp. 99-102).

"Lord Kelvin recently declared:

" 'I cannot say that with regard to the origin of life Science neither affirms nor denies creative power. Science

positively affirms creating and directive power, which she compels us to accept as an article of belief' " (Gerard, p. 104).

Sensation and Consciousness

After A. R. Wallace, Mr. Darwin's associate, had spoken on the beginning of life he went on to say:

"The next stage is still more marvellous, still more completely beyond all possibility of explanation by matter, its laws and forces. It is the introduction of sensation or consciousness, constituting the fundamental distinction between the animal and vegetable kingdoms. Here all idea of mere complication of structure producing the result is out of the question. We feel it to be altogether preposterous to assume that at a certain stage of complexity of atomic constitution, and as a necessary result of that complexity alone, an *ego* should start into existence, a thing that *feels*, that is conscious of its own existence. Here we have the certainty that something new has arisen, a being whose nascent consciousness has gone on increasing in power and definiteness till it has culminated in the higher animals. No verbal explanation or attempt at explanation—such as the statement that life is the result of the molecular forces of the protoplasm, or that the whole existing organic universe from the amoeba up to man was latent in the fire-mist from which the solar system was developed—can afford any mental satisfaction, or help us in any way to a solution of the mystery."

"There is no lack of speakers and writers who flatly contradict such views, and assert that animal life, equally with vegetable, could be, and must have been, naturally evolved from inorganic nature. The above testimonies, however, . . . make it plain that Science has found no evidence as to the origin of sensation and consciousness conclusive enough to compel belief. And where there is no scientific evidence even alleged, such as might require the training of a specialist for its due appreciation, one man of ordinary intelligence is as competent a judge as another, and scientific experts are on a level with the rest of us" (Gerard, pp. 69-70-71).

Rational Thought and Speech

"In answer to this question we are assured upon unimpeachable authority, that however we may succeed in tracing the mechanical processes of sensation to their farthest limit, it remains absolutely inconceivable to us how the gulf is crossed that lies between this and rational perception. Professor Tyndall tells us:

" 'The passage from the physics of the brain to the corresponding facts of consciousness is unthinkable. Granted that a definite thought and a definite molecular action in the brain occur simultaneously, we do not possess the intellectual organ, nor apparently any rudiments of an organ, which would enable us to pass by a process of reasoning from one to the other. They appear together but we do not know why. Were our minds and senses so expanded as to enable us to see and feel the very molecules of the brain, were we capable of following all their motions, all their groupings and electrical discharges, if such there be, and were we intimately acquainted with the corresponding states of thought and feeling, we should be as far as ever from the solution of the problem—'How are these physical processes connected with the facts of consciousness?' The chasm between the two classes remains still intellectually impassable.'

"With these views Professor Huxley expresses his agreement. . . . He lays down in the clearest possible terms that nothing whatever is *known* as to the connection of mechanical processes with thought, whence it follows that on this point Science has nothing to tell us.

" 'I really know nothing whatever (he writes) and never hope to know anything, of the steps by which the passage from molecular movement to states of consciousness is effected.'

"It should be needless to repeat that if nothing is known regarding all this, it is mere charlatanism to pretend that Science tells us anything about it, and those who make such assertions use words to which no meaning can attach. . . . What sense can there be conceivable in the well-known materialistic doctrine that the brain secretes thought, just as the proper organs secrete bile or saliva? Bile and saliva are material substances, with a definite chemical constitution, each adapted to one definite function. But, Thought!

It would be as intelligible to talk of secreting the British Constitution, the Steam Engine, and the Differential Calculus" (Gerard, pp. 132-134).

"Bunsen declares: 'The theories about the origin of language have followed those about the origin of thought, and have shared their fate. The materialists have never been able to show the possibility of the first step. They attempt to veil their inability by the easy but fruitless assumption of an infinite space of time, destined to explain the gradual development of animals into men; as if millions of years could supply the want of the agent necessary for the first movement, for the first step in the line of progress! No numbers can effect a logical impossibility. How indeed could reason spring out of a state which is destitute of reason? How can speech, the expression of thought, develop itself in a year or in a million or in millions of years, out of inarticulate sounds which express feelings of pleasure, pain and appetite? The common sense of mankind will always shrink from such theories.'

"Bunsen's words were echoed even more forcibly by Professor Max Muller, speaking as President of the Anthropological Section of the British Association at Cardiff:

" 'What does Bunsen consider the real barrier between man and beast? It is language, which is unattainable, or at least unattained, by any animal except man.

" 'You know how for a time, and chiefly owing to Darwin's predominating influence, every conceivable effort was made to reduce the distance which language places between man and beast, and to treat language as a vanishing line in the mental evolution of animal and man. It required some courage at times to stand up against the authority of Darwin, but at present all serious thinkers agree, I believe, with Bunsen, that no animal has ever developed what we mean by rational language, as distinct from mere utterance of pleasure or pain' " (Gerard, pp. 74-76).

These are some of the arguments set forth by the highest authorities to show that the development of language marks the evolution of the animal to the lower orders of men. Mr. Darwin writes:

"It does not appear altogether incredible that some unusually wise ape-like animal should have thought of imitating the growl of a beast of prey, so as to indicate to his fellow-monkeys the nature of the expected danger. And this would have been a first step in the formation of a language."

"Professor Whitney writes of some supposed 'pithecoid' men: There is no difficulty in supposing them to have possessed forms of speech, more rudimentary and imperfect than ours."

Again, Professor Romanes tells us:

"Let us try to imagine a community considerably more intelligent than the existing anthropoid apes, although still considerably below the intellectual level of existing savages. It is certain that in such a community natural signs of voice, gesture, and grimace would be in vogue to a greater or less extent. As their numbers increased . . . such signs would require to become more and more conventional, or acquire more and more the character of sentence-words."

"Of course, as Mr. Mivart replies, there is no difficulty in supposing anything we choose, or in seeing animals in imagination performing feats which never yet have they been known to achieve in fact. But no amount of suppositions or imaginations will furnish Science with the scantiest apology for a foothold, nor can the germs of language attributed to pithecoid communities or the sagest of their patriarchs, be considered as of any greater value than the speeches put into the mouths of the animals by Aesop or 'Uncle Remus.' . . .

"Meanwhile, there is no scrap of evidence that as a matter of fact anything of all this ever happened at all, and as Bunsen has observed no millions of years, even were millions available at discretion, could ever supply the want of the faculty without which nothing in the way of language could ever be accomplished" (Gerard, pp. 79-81).

Free-will

"Here is another human faculty which Du Bois-Reymond declares never to have been accounted for by natural causation, and he greatly doubts whether it should not be classed among the problems that must be forever insoluble.

"Professor Haeckel, as we have seen, gets rid of all difficulties on this score by laying it down that 'the freedom of the will is not an object for critical scientific inquiry at all, for it is a pure dogma, based on an illusion, and has no real existence.' . . .

"He says further: 'We now know that each act of the will is as fatally determined by the organization of the individual, and as dependent on the momentary condition of his environment, as every other psychic activity. The character of the inclination was determined long ago by *heredity* from parents and ancestors; the determination to each particular act is an instance of *adaptation* to the circumstances of the moment wherein the strongest motive prevails, according to the laws which govern the statics of emotion. Ontogeny teaches us to understand the evolution of the will in the individual child. Phylogeny reveals to us the historical development of the will within the ranks of our vertebrate ancestors.'

"Ontogeny signifies the genesis of the individual, Phylogeny that of the race. Accordingly, when rendered into ordinary language, declarations such as these, unsupported as they are by any evidence, are found to mean that the development of the individual tells us all about the development of the individual, and the development of the race all about that of the race. Is it really supposed, as it would seem to be, that such points are scientifically settled by translating terms into Greek? . . .

"Of anything approaching evidence there is here, manifestly, no vestige, and there is consequently nothing which can avail to win our assent as rational men. . . .

"The final evidence on the subject every man has within himself, in the most vital facts of his own experience . . . in practical life every one behaves as if both he himself and others—especially others—were responsible for their conduct" (Gerard, pp. 81-84).

"If, according to Monistic teaching men are but bubbles on the surface of reality, and are inevitably carried as it wills,—there is an end of all distinction between good and evil, right and wrong, merit and guilt. One man, or one line of conduct, is as good, or as bad, as another, being all equally the products of Evolution, and aspects of the great Monistic principle: 'Jack the Ripper' and Socrates, Messa-

lina and Queen Victoria, Chief Justice Scroggs and Sir Thomas More, are none of them in any possible sense one whit better or worse than the others,—inasmuch as they all did but act as puppets actuated by one and the same original, playing its own part in them all.

"And in like manner as regards Truth. It must follow that a man's beliefs, like his actions, are as much beyond his own control as his stature or the color of his hair. If Professor Haeckel calls Monism supreme wisdom, and I call it nonsense, we are equally right, for each is the mouthpiece of the same one all-embracing first-principle. What each believes is the only thing possible for him to believe, and, so far as he is concerned, is the only truth.

"If such be the case, if there be no Free-will, and no possibility whatever of doing or believing anything but what is predetermined for us as a necessary part of our being,—where is the sense of all the strenuous efforts that are being made to convert people to a belief which, according to its own principles, nothing in the world can make them accept, unless nothing in the world can prevent them from accepting it?

" 'If,' said Professor Paul Darnley in Mr. Mallock's clever satire,—'If we would be solemn, and high, and happy, and heroic, and saintly, we have but to strive and struggle to do what we cannot for an instant avoid doing,'—namely, conform to the laws of matter" (Gerard, pp. 137-9).

Conclusion

First, the answers to our questions given by the Philosophy of Evolution are disqualified because it is evident from the admission of its most ardent advocates that they are not confirmed by the authority which it claims,—namely material Science. Second, neither the instincts, reason, or experience of man could support its theory that a universe of such beauty and possibilities, showing an order and purpose that is the marvel and admiration of the most advanced minds, could have been produced, developed and sustained in action by a blind force or law incapable of knowing or appreciating the wondrous design which it has effected.

Again, while the body of the animal and man is formed of a common clay, it is illogical to believe that the power which made the mind of a Plato, Shakespeare and Raphael possible is itself confined to the inanimate life of the stone or a decaying vegetable, devoid of intelligence. We can hardly conceive of the human love that glorifies life, outlives every disaster and reaches into eternity, as being but the hollow echo of an atmospheric storm. According to this Philosophy, man can do nothing in this world to gain temporal happiness as all his acts and the circumstances of his life are predetermined and he has no Freedom of will to change them.

How is it possible to accept the statement of Professor Haeckel that "free-will in man is but an illusion and has no real existence" when the great work of the Science which he acclaims is to find the remedies for human ills, to teach men the right use of the natural law so that they may escape most of these evils. Science has found means for curing and preventing many diseases. It has developed a marvelous system of surgery which has saved millions of lives and much suffering. It has reduced the danger of accidents, overcome poverty at least in a degree, and minimized the burdens of labor.

Numberless persons have been turned from debauchery and crime to live useful and happy lives. This change has been brought about sometimes by punishment, sometimes by the good example and kindness of others, and sometimes by persuasion. Efforts are constantly being made to educate people, to give them the knowledge necessary so that as conscious free-will beings they may use their power to control their actions and so profit by the advantages offered them. All of this would be nonsense if the actions and circumstances of man's life were predetermined eons before he was born and by a power lacking all the attributes that make men great. If this philosophy were true reward for

right doing would be meaningless and punishment for crime would be senseless and cruel.

The materialists tell us there is no life beyond the grave; that the only happiness man can expect after death must come before and consists in the knowledge of a courageous life spent in doing good. But why should he take comfort in the knowledge of good deeds which he could not avoid and hence are no credit to him, or why blame himself for evil deeds of which he is really innocent? This theory does not answer these questions.

The effect of our lives on the future of the world, or upon our loved ones who will live after us, need be of no concern as our children will be what they are and as they are regardless of our efforts or their own. Why should the coming generations be grateful to us for the good deeds that we could not avoid, or blame us for the evil that we are compelled to do? And why should the thought of the gratitude of the coming generation give us satisfaction or happiness when we know that what we give could not be withheld and that after death we have no consciousness nor existence in which to realize anything about it; that all we are today, body and mind, will be dissolved and used in some other form of Nature; maybe to build a rose, maybe to build a kangaroo.

To sum up—we have given this system every consideration possible in a study of this limited scope and, basing our judgment on the statements of its advocates, we find that Science does not agree with its fundamental teaching; that it is devoid of human and divine comfort for it depicts life as a hard, bitter, unprofitable experience as existence itself is the cause of evil and suffering; it is without hope even in death that has no conscious future for all that man is is bound and crushed again and again on the ruthless wheel of evolution and devolution; a soulless law that is utterly incapable of consciousness, care, love or intention for its helpless product.

CHAPTER VIII

CHRISTIAN SCIENCE

THERE is a new interpretation of the philosophy of life which came into prominence during the last century and which at the present time has millions of adherents. It is known as Christian Science, and its founder, Mrs. Mary Baker Eddy, claims to have received a new and divine revelation regarding the interpretation of the Old and New Testaments while seeking the underlying principles of Mind-healing. The textbook of her writings, *Science and Health with Key to the Scriptures,* was published for the first time in the year 1875 and has passed through many editions. It will be used as the recognized authority on Christian Science throughout the discussion of this topic.

CLAIM OF DIVINE REVELATION

Mrs. Eddy says: "In the year 1866 I discovered the Christ Science or divine laws of Life, Truth and Love, and named my discovery Christian Science. God had been graciously preparing me during many years for the reception of this final revelation of the absolute divine Principle of scientific mental healing" (*Science and Health*, p. 107).

"For three years after my discovery, I sought the solution of this problem of Mind-healing, searched the Scriptures, and read little else. . . . I knew the Principle of all harmonious Mind-action to be God, and that cures were produced in primitive Christian healing by holy, uplifting faith; but I must know the science of this healing, and I won my way to absolute conclusion through divine revelation, reason, and demonstration" (p. 109).

". . . The Scriptures were illumined; reason and revela-

tion were reconciled, and afterwards the truth of Christian Science was demonstrated. No human pen nor tongue taught me the Science contained in this book, Science and Health; and neither tongue nor pen can overthrow it. . . . The Science and truth therein will forever remain to be discerned and demonstrated" (p. 110).

"Whence came to me this heavenly conviction,—a conviction antagonistic to the testimony of the physical senses? According to St. Paul it was 'the gift of the grace of God given unto me by the effectual working of His power.' It was the divine law of Life and Love, unfolding to me the demonstrable fact that matter possesses neither sensation nor life; that human experience shows the falsity of all material things; . . ." (p. 108).

"The prophet of today beholds in the mental horizon the signs of these times, the reappearance of Christianity which heals the sick and destroys error, and no other sign shall be given" (p. 98).

Is there a First Cause and if so what is its nature?

Mrs. Eddy answers this question in the following paragraphs:

"The starting point of divine Science is that God, Spirit, is All-in-all, and that there is no other might nor Mind,—that God is Love, and therefore He is divine Principle.

"To grasp the reality and order of being in its Science, you must begin by reckoning God as the divine Principle of all that really is. Spirit, Life, Truth, Love, combine as one,—and are the Scriptural names for God. All substance, intelligence, wisdom, being, immortality, cause, and effect belong to God. These are His attributes, the eternal manifestation of the infinite divine Principle, Love. No wisdom is wise but His wisdom; no truth is true, no love is lovely, no life is Life but the divine; no good is, but the good God bestows.

"Divine metaphysics, as revealed to spiritual understanding, shows clearly that all is Mind, and that Mind is God, omnipotence, omnipresence, omniscience,—that is, all power, all presence, all Science. Hence all is in reality the manifestation of Mind" (p. 275).

"God is incorporeal, divine, supreme, infinite Mind, Spirit,

Soul, Principle, Life, Truth, Love." These terms "refer to one absolute God. They are also intended to express the nature, essence, and wholeness of Deity. The attributes of God are justice, mercy, wisdom, goodness, and so on" (p. 465).

"Soul or Spirit signifies Deity and nothing else. There is no finite soul or spirit. Soul or Spirit means only one Mind, and cannot be rendered in the plural" (p. 466).

How was the universe created?

In reading Mrs. Eddy's version of the creation of the universe we must keep in mind that she is describing a spiritual universe, the only one, according to her revelation, that exists in reality, and which could never be the physical, material universe that we know; of this she says: "A material world implies a mortal mind and man a creator" (p. 507).

"The scientific divine creation declares immortal Mind and the universe created by God. Infinite Mind creates and governs all, from the mental molecule to infinity . . ." (p. 507).

"The universe reflects God. There is but one creator and one creation. This creation consists of the unfolding of spiritual ideas and their identities, which are embraced in the infinite Mind, and forever reflected. These ideas range from the infinitesimal to infinity, and the highest ideas are the sons and daughters of God" (pp. 502-3).

"The divine Principle, or Spirit, comprehends and expresses all, and all must therefore be as perfect as the divine Principle is perfect. Nothing is new to Spirit. Nothing can be novel to eternal Mind, the author of all things, who from all eternity knoweth His own ideas. Deity was satisfied with His work. How could He be otherwise, since the spiritual creation was the out-growth, the emanation, of His infinite self-containment and immortal wisdom?" (pp. 518-9).

"Creation is ever appearing, and must ever continue to appear from the nature of its inexhaustible source" (p. 507).

"God fashions all things, after His own likeness. Life is reflected in existence, Truth in truthfulness, God in goodness, which impart their own peace and permanence. Love,

redolent with unselfishness, bathes all in beauty and light" (p. 516).

"God is infinite, therefore ever present, and there is no other power nor presence. Hence the spirituality of the universe is the only fact of creation" (p. 471).

"Christian Science reveals incontrovertibly that Mind is All-in-all, that the only realities are the divine Mind and idea" (p. 109).

How was man created; what is his nature and relationship with God?

Mrs. Eddy does not recognize man composed of soul and body as God's creation. She teaches that the only reality is the spiritual man who, like the universe of Spirit, expresses God's idea:

"God is the creator of man, and, the divine Principle of man remaining perfect, the divine idea or reflection, man, remains perfect. Man is the expression of God's being. If there ever was a moment when man did not express the divine perfection, then there was a moment when man did not express God, and consequently a time when Deity was unexpressed—that is, without entity" (p. 470).

"The absolute ideal, man, is no more seen nor comprehended by mortals, than is his infinite Principle, Love. Principle and its idea, man, are coexistent and eternal" (p. 520).

"Man is spiritual and perfect; and because he is spiritual and perfect, he must be so understood in Christian Science. Man is idea, the image, of Love; he is not physique. He is the compound idea of God . . . that which has no separate mind from God; that which has not a single quality underived from Deity; that which possesses no life, intelligence, nor creative power of his own, but reflects spiritually all that belongs to his Maker" (p. 475).

In order that we may understand the exact nature of the spiritual man and his relationship to God, Mrs. Eddy gives us the following material example:

"Your mirrored reflection is your own image or likeness. If you lift a weight your reflection does this also. If you

speak, the lips of this likeness move in accord with yours. Now compare man before the mirror to his divine Principle, God. Call the mirror divine Science and call the man the reflection. Then note how true, according to Christian Science, is the reflection to its original. As the reflection of yourself appears in the mirror, so you, being spiritual, are the reflection of God" (pp. 515-6).

What is evil and how did it come into man's world?

Mrs. Eddy answers this question by saying that there is no evil in the spiritual world of God's man, which is all the world or man that really exists:

"A knowledge of evil was never the essence of divinity or manhood. In the first chapter of Genesis, evil has no local habitation nor name. Creation is there represented as spiritual, entire, and good" (p. 537).

"Divine Science explains the abstract statement that there is one Mind by the following self-evident proposition: If God, or good, is real, then evil, the unlikeness of God, is unreal. And evil can only seem to be real by giving reality to the unreal. The children of God have but one Mind. How can good lapse into evil, when God, the Mind of Man, never sins? The standard of perfection was originally God and man. Has God taken down His own standard, and has man fallen?" (p. 470).

"The relations of God and man, divine Principle and idea, are indestructible in Science; and Science knows no lapse from nor return to harmony, but holds the divine order or spiritual law, in which God and all that He creates are perfect and eternal, to have remained unchanged in its eternal history" (pp. 470-1).

However, she does explain the nature of mortal error, or evil, and why it must persist in the life of mortal man. In this explanation she accounts for the material world and mankind, "the kind of man" that we know.

"All forms of error support the false conclusions that there is more that one Life; that material history is as real and living as spiritual history; that mortal error is as conclusively mental as immortal Truth; and that there are two

separate, antagonistic entities and beings, two powers,—namely, Spirit and matter,—resulting in a third person (mortal man) who carries out the delusions of sin, sickness, and death.

"The first power is admitted to be good, an intelligence or Mind called God. The so-called second power, evil, is the unlikeness of good. It cannot therefore be mind, though so called. The third power, mortal man, is a supposed mixture of the first and second antagonistic powers, intelligence and non-intelligence, of Spirit and matter" (p. 204).

"ADAM. Error; a falsity; the belief in 'original sin,' sickness, and death; evil; the opposite of good,—of God and His creation; a curse; a belief in intelligent matter, finiteness, and mortality; 'dust to dust'; red sandstone; nothingness; the first god of mythology; not God's man, who represents the one God and is His own image and likeness . . . a product of nothing as the mimicry of something; an unreality as opposed to the great reality of spiritual existence and creation; a so-called man, whose origin, substance, and mind are found to be the antipode of God, or Spirit; an inverted image of Spirit; the image and likeness of what God has not created, namely, matter, sin, sickness, and death . . . ; Life's counterfeit, which ultimates in death; the opposite of Love, called hate; the usurper of Spirit's creation, called self-creative matter; immortality's opposite, mortality; that of which wisdom saith, 'Thou shalt surely die' " (pp. 579-80).

"Mortal existence is a dream of pain and pleasure in matter, a dream of sin, sickness, and death; and it is like the dream we have in sleep, in which everyone recognizes his condition to be wholly a state of mind. In both the waking and the sleeping dream, the dreamer thinks that his body is material, and the suffering is in the body" (p. 188).

"The five physical senses are the avenues and instruments of human error, and they correspond with error. These senses indicate the common human belief, that life, substance, and intelligence are a unison of matter with Spirit. This is pantheism, and carries within itself the seeds of all error" (pp. 293-4).

"Will is the motive power of error, mortal belief, animal power. . . . Will, as a quality of so-called mortal mind, is

a wrong-doer; hence it should not be confounded with the term as applied to Mind or one of God's qualities" (p. 597).

"Will power is but the product of belief, and this belief commits depredations on harmony. Human will is an animal propensity, not a faculty of Soul. Hence it cannot govern man aright. . . . Will—blind, stubborn, headlong—cooperates with appetite and passion. From this cooperation arises its evil" (p. 490).

Mrs. Eddy sums up the subject of evil in the following postulates:

"The first erroneous postulate of belief is, THAT SUBSTANCE, LIFE, AND INTELLIGENCE ARE SOMETHING APART FROM GOD.

"The second erroneous postulate is, THAT MAN IS BOTH MENTAL AND MATERIAL.

"The third erroneous postulate is, THAT MIND IS BOTH EVIL AND GOOD: WHEREAS THE REAL MIND CANNOT BE EVIL NOR THE MEDIUM OF EVIL, FOR MIND IS GOD.

"The fourth erroneous postulate is, THAT MATTER IS INTELLIGENT, AND THAT MAN HAS A MATERIAL BODY WHICH IS PART OF HIMSELF.

"The fifth erroneous postulate is, THAT MATTER HOLDS IN ITSELF THE ISSUES OF LIFE AND DEATH,—THAT MATTER IS NOT ONLY CAPABLE OF EXPERIENCING PLEASURE AND PAIN, BUT ALSO CAPABLE OF IMPARTING THESE SENSATIONS. FROM THE ILLUSION IMPLIED IN THIS LAST POSTULATE ARISES THE DECOMPOSITION OF MORTAL BODIES IN WHAT IS TERMED DEATH" (pp. 91-2).

How is man to overcome evil and gain temporal and eternal happiness?

"It is sometimes said that Christian Science teaches the nothingness of sin, sickness, and death, and then teaches how this nothingness is to be saved and healed. The nothingness of nothing is plain; but we need to understand that error *is* nothing, and that its nothingness is not saved, but must

be demonstrated in order to prove the somethingness—yea, the allness—of Truth" (p. 346).

"The dream that matter and error are something must yield to reason and revelation. Then mortals will behold the nothingness of sickness and sin, and sin and sickness will disappear from consciousness. The harmonious will appear real, and the inharmonious unreal. These critics will then see that error is indeed the nothingness, which they chide us for naming nothing and which we desire neither to honor nor to fear" (pp. 347-8).

Mrs. Eddy further teaches that while the mortal man seems to be a part of the spiritual man there is not and never can be any connection between them; that it is the work of Christian Science to make this separation clear. She says:

"The mirage, which makes trees and cities seem to be where they are not, illustrates the illusion of material man, who cannot be the image of God. So far as the scientific statement as to man is understood, it can be proved and will bring to light the true reflection of God—the real man, or the *new* man (as St. Paul has it). The temporal and unreal never touch the eternal and real. The mutable and imperfect never touch the immutable and perfect. The inharmonious and self-destructive never touch the harmonious and self-existent. These opposite qualities are the tares and wheat, which never really mingle, though (to mortal sight) they grow side by side until the harvest; then, Science separates the wheat from the tares, through the realization of God as ever present and of man as reflecting the divine likeness" (p. 300).

"If the Principle, rule, and demonstration of man's being are not in the least understood before what is termed death overtakes mortals, they will rise no higher spiritually in the scale of existence on account of that single experience, but will remain as material as before the transition, still seeking happiness through a material, instead of through a spiritual sense of life, and from selfish and inferior motives. If the change called *death* destroyed the belief in sin, sickness, and death, happiness would be won at the moment of dissolution, and be forever permanent; but this is not so.

. . . The sin and error which possess us at the instant of death do not cease at that moment, but endure until the death of these errors. To be wholly spiritual, man must be sinless, and he becomes thus only when he reaches perfection" (p. 290).

"Lulled by stupefying illusions, the world is asleep in the cradle of infancy, dreaming away the hours. . . . Humanity advances slowly out of sinning sense into spiritual understanding. . . .

"Before error is wholly destroyed, there will be interruptions of the general material routine. Earth will become dreary and desolate, but summer and winter, seed time and harvest, (though in changed forms) will continue unto the end,—until the final spiritualization of all things. 'The darkest hour precedes the dawn.'

"Mortal error will vanish in a moral chemicalization. This mental fermentation has begun, and will continue until all errors of belief yield to understanding. . . .

"As this consummation draws nearer, he who has shaped his course in accordance with divine Science will endure to the end. As material knowledge diminishes and spiritual understanding increases, real objects will be apprehended mentally instead of materially.

"During this final conflict, wicked minds will endeavor to find means by which to accomplish more evil; but those who discern Christian Science will hold crime in check. They will aid in the ejection of error. They will maintain law and order, and cheerfully await the certainty of ultimate perfection. . . ." (pp. 96-7).

"The elements and functions of the physical body and of the physical world will change as mortal mind changes its beliefs. What is now considered the best condition for organic and functional health in the human body may no longer be found indispensable to health. Moral conditions will be found always harmonious and health-giving. Neither organic inaction nor overaction is beyond God's control; and man will be found normal and natural to changed mortal thought, and therefore more harmonious in his manifestations than he was in prior states which human belief created and sanctioned.

"The seasons will come and go with changes of time and tide, cold and heat, latitude and longitude. The agriculturist

will find that these changes cannot affect his crops. 'As a vesture shalt Thou change them and they shall be changed.' The mariner will have dominion over the atmosphere and the great deep, over the fish of the sea and the fowls of the air. The astronomer will no longer look up to the stars,—he will look out from them upon the universe; and the florist will find his flower before its seed" (pp. 124-6).

"The term Science, properly understood, refers only to the laws of God and to His government of the universe, inclusive of man. From this it follows that business men and cultured scholars have found that Christian Science enhances their endurance and mental powers, enlarges their perception of character, gives them acuteness and comprehensiveness and an ability to exceed their ordinary capacity. The human mind, imbued with this spiritual understanding, becomes more elastic, is capable of greater endurance, escapes somewhat from itself, and requires less repose. A knowledge of the Science of being develops the latent abilities and possibilities of man. It extends the atmosphere of thought, giving mortals access to broader and higher realms. It raises the thinker into his native air of insight and perspicacity" (p. 128).

"Mortals will disappear, and immortals, or the children of God will appear as the only eternal verities of man. Mortals are not fallen children of God. They never had a perfect state of being, which may subsequently be regained. They were from the beginning of mortal history, 'conceived in sin and brought forth in iniquity.' Mortality is finally swallowed up in immortality. Sin, sickness, and death must disappear to give place to the facts which belong to immortal man" (p. 476).

Mrs. Eddy sets forth in the following degrees the progressive stages through which we must pass as we grow from the lowest state of error, nothingness, to the realization of the real, spiritual man, God's man:

"SCIENTIFIC TRANSLATION OF MORTAL MIND"

First Degree: Depravity

PHYSICAL Evil beliefs, passions and appetites, fear, depraved will, self justification, pride, envy, de-

ceit, hatred, revenge, sin, sickness, disease, death. *Unreality.*

Second Degree: Evil beliefs disappearing

MORAL Humanity, honesty, affection, compassion, hope, faith, meekness, temperance. *Transitional qualities.*

Third Degree: Understanding

SPIRITUAL Wisdom, purity, spiritual understanding, spiritual power, love, health, holiness. *Reality* (pp. 115-6).

"When advanced to spiritual being and the understanding of God, man can no longer commune with matter; neither can he return to it, any more than a tree can return to its seed. Neither will man seem to be corporeal, but he will be an individual consciousness, characterized by the divine Spirit as idea, not matter" (p. 76).

"Truth's immortal idea is sweeping down the centuries, gathering beneath its wings the sick and sinning. My weary hope tries to realize that happy day, when man shall recognize the Science of Christ and love his neighbor as himself, —when he shall realize God's omnipotence and the healing power of the divine Love in what it has done and is doing for mankind. The promises will be fulfilled. The time for the reappearing of the divine healing is throughout all time; and whosoever layeth his earthly all on the altar of divine Science, drinketh of Christ's cup now, and is endued with the spirit and power of Christian healing.

"In the words of St. John: 'He shall give you another Comforter, that he may abide with you *forever*.' This Comforter I understand to be Divine Science" (p. 55).

Conclusions

Our conclusions in regard to the truth and value of Christian Science must be based on a comparison of its important points with reason and the Scriptures, as Mrs. Eddy claims that the Bible was her only text book; that she is in perfect accord with the teaching of the Prophets, with Christ and His Apostles; that her divine Science

illumines the Scriptures and reconciles reason and revelation (pp. 110-341-42).

Of her perfect harmony with the Scriptures she says:

"I therefore plant myself unreservedly on the teachings of Jesus, of his apostles, of the prophets, and on the testimony of the Science of Mind. Other foundations there are none. All other systems—systems based wholly or partly on knowledge gained through the material senses—are reeds shaken by the wind, not houses built on the rock" (p. 269).

"The ancient prophets gained their foresight from a spiritual, incorporeal standpoint, not by foreshadowing evil and mistaking fact for fiction,—predicting the future from a groundwork of corporeality and human belief. When sufficiently advanced in Science to be in harmony with the truth of being, men become seers and prophets involuntarily, controlled not by demons, spirits, or demigods, but by the one Spirit. It is the prerogative of the ever-present, divine Mind, and of thought which is in rapport with this Mind, to know the past, the present, and the future" (p. 84).

"The mission of Jesus confirmed prophecy, and explained the so-called miracles of olden time as natural demonstrations of the divine power, demonstrations which were not understood. Jesus' works established his claim to the Messiahship. In reply to John's inquiry, 'Art thou he that should come?' Jesus returned an affirmative reply, recounting his works instead of referring to his doctrine, confident that this exhibition of the divine power to heal would fully answer the question. Hence his reply: 'Go and show John again those things which ye do hear and see: the blind receive their sight and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them" (pp. 131-2).

The confidence and comfort which the seeker after truth might derive from these assurances which Mrs. Eddy offers as to the divine authority of the prophets and Christ, and of her own perfect agreement with them, is materially shaken by the admissions, made elsewhere in her book, that the prophets did not understand the nature of the revelations

given them; that the translators of their writings could not apprehend the operations of Spirit; that Christ failed to leave any definite rule by which His divine principles might continue in the world, and that these deficiencies were further augmented by the interference and misrepresentations of the Church which was to carry on His work of bringing Truth, God, into the realm of mortal mind.

"The prophets of old looked for something higher than the systems of their times; hence their foresight of the new dispensation of Truth. But they knew not what would be the precise nature of the teaching and demonstration of God, divine Mind, in his more infinite meanings,—the demonstration which was to destroy sin, sickness, and death, establish the definition of omnipotence, and maintain the Science of Spirit" (p. 270).

"The translators of this record of scientific creation entertained a false sense of being. They believed in the existence of matter, its propagation and power. From that standpoint of error, they could not apprehend the nature and operation of Spirit. Hence the seeming contradiction in that Scripture, which is so glorious in its spiritual signification" (p. 545).

"Our Master healed the sick, practised Christian healing, and taught the generalities of its divine Principle to his students; but he left no definite rule for demonstrating this Principle of healing and preventing disease. This rule remained to be discovered in Christian Science. A pure affection takes form in goodness, but Science alone reveals the divine Principle of goodness and demonstrates its rules" (p. 147).

"The decisions by vote of Church Councils as to what should and should not be considered Holy Writ; the manifest mistakes in the ancient versions; the thirty thousand different readings in the Old Testament, and the three hundred thousand in the New,—these facts show how a mortal and material sense stole into the divine record, with its own hue darkening to some extent the inspired pages" (p. 139).

From the above passages it would seem that far from being in accordance with the Scriptures, the mission of Mrs.

Eddy's Science is to correct the errors and change the misstatements of these records for which she has previously claimed divine authority. It may be possible to reconcile reason and revelation, but it is hard to understand how reason can reconcile the contradictory statements of Mrs. Eddy.

In their teaching on the existence and nature of God neither the prophets nor Christ ever limited His power to create. They taught that He was the one and only Being who could create anything He chose, whether it be matter or spirit, out of the power of His Word and Will alone: that nothing could exist without His knowledge and permission, and also that no creation of God was ever a part of His divine Essence.

Mrs. Eddy agrees with the Scriptures in regard to the existence of God, but her whole book is an emphatic contradiction of His omnipotence and omniscience as she declares that He could not create matter and is ignorant of the existence of mortal mentality. She asks:

"Is Spirit the source or creator of matter? Science reveals nothing in Spirit out of which to create matter. Divine metaphysics explains away matter. Spirit is the only substance and consciousness recognized by Divine Science. The material senses oppose this, but there are no material senses, for matter has no mind" (p. 278).

Again in speaking of God as the creator she insists upon the limitations of His divine power: "God who made all that was made and could not create an atom or an element the opposite of Himself" (p. 583).

"Spirit and matter can neither coexist nor cooperate, and one can no more create the other than Truth can create error, or *vice versa*" (p. 279).

Mrs. Eddy sets up a sort of a goblin of her own which she calls mortal mind or mentality and then tells us that God is ignorant of its existence:

"God is ignorant of the existence of both this mortal mentality, so-called, and its claim, for the claim usurps the deific prerogatives and is an attempted infringement on infinity" (pp. 512-3).

Reason tells us that to say that God, who is pure Spirit, cannot conceive of or create matter because it is not of the Essence of His Being and is outside and apart from Himself would be to rank Him below the ERROR which Mrs. Eddy calls mortal mind. For, while finite man cannot create something out of nothing, he can conceive of an idea which is purely mental and then bring it into physical manifestation from substances that are purely matter and apart from the man or his idea. How can reason be reconciled to Mrs. Eddy's assertion that mortal error can do something impossible to the infinite God? Reason tells us that God is not omnipotent unless He can create whatever He wills and as He wills; that He is not omniscient and omnipresent unless He knows all that exists even though it exists but as a illusion. How is reason to reconcile Mrs. Eddy's words,—"God had been graciously preparing me during many years for the reception of this final revelation of the absolute divine Principle of scientific mental healing . . . of the sovereign ever-presence, delivering the children of men from every ill 'that flesh is heir to' " (p. 107), with her claim that the Ever-Presence, God, could not create the children of men and knows nothing of their existence?

In regard to the manner of the creation of the universe as it is given in the first and second chapters of Genesis, Mrs. Eddy tells us that her illumination is especially necessary, First, because,—"the spiritual import of the Word . . . often seems so smothered by the immediate context as to require explication." Second, that the "preponderance of unreality in the entire narrative" may not hide the real truth of the living God (p. 501-2).

"In the beginning God created the heaven, and earth. And the earth was void and empty, and darkness was upon the deep; and the spirit of God moved over the waters." (Genesis i, 1-2.)

The prophets understood that these verses portrayed the first stage in the creation of the world. God had willed that the elements known as earth and water (matter), should come into existence, but the earth was yet without form. It was empty of all that God intended it to bring forth, and darkness was upon the face of the deep, for He had not yet created light.

Mrs. Eddy's version of this creative act of God is directly opposed to that of the prophets. She interprets the word *beginning* as relating to the nature of God and the unfolding of His ideas, not to a period when He began the creation of the world. She says:

"The infinite has no beginning. This word *beginning* is employed to signify *the only*, that is, the eternal verity and unity of God and man, including the universe. The creative Principle—life, Truth, and Love—is God. The universe reflects God. There is but one creator and one creation. This creation consists of the unfolding of spiritual ideas and their identities, which are embraced in the infinite Mind and forever reflected. These ideas range from the infinitesimal to infinity, and the highest ideas are the sons and daughters of God" (pp. 502-3).

Mrs. Eddy's substitution of *the only* for the word *beginning*, and *unfolded* for the word *created* would completely change the meaning of the scriptural story. This change, —it could not be called an interpretation,—far from reconciling reason with revelation, contradicts revelation and puts human reason entirely out of consideration by denying the existence of a physical world of which our reason gives testimony.

Mrs. Eddy finds that God intends the second verse quoted from Genesis to teach that "error" (the deep) is the origin

of the material universe and mortal man; that it was present on the first day of spiritual unfoldment; that by His Word of divine Science God closed the door of "heaven and eternity" upon it. In her analysis of this verse Mrs. Eddy begins to distinguish the difference between a material world which she says was created by error, and the spiritual world which according to her teaching co-existed with God from all eternity and which was simply unfolded by Him to a clever view:

"The divine Principle and idea constitute spiritual harmony,—heaven and eternity. In the universe of Truth, matter is unknown. No supposition of error enters there. Divine Science, the Word of God, saith to the darkness upon the face of error, 'God is All-in-all,' and the light of ever-present Love illumines the universe. Hence the eternal wonder,—that infinite space is peopled with God's ideas, reflecting Him in countless spiritual forms" (p. 503).

Mrs. Eddy gives her definition of this word "Error" which she introduces with the second verse of Genesis:

"Error is a supposition that pleasure and pain, that intelligence, substance, life, are existent in matter. Error is neither Mind, nor one of Mind's faculties. Error is the contradiction of Truth. Error is a belief without understanding. Error is unreal because untrue. It is that which seemeth to be and is not. If error were true, its truth would be error, and we should have a self evident absurdity—namely, *erroneous truth*. Thus we should continue to lose the standard of Truth" (p. 472).

Christian Science recognizes and defines error, yet fails to tell us how "nothingness" came to exist on the very first day of creation or divine unfolding; how God could speak to something of which He was ignorant; how it could have suppositions of any kind or contradict God. Between these conflicting statements the seeker for Truth is left bewildered and groping in his effort to reconcile reason and revelation through the leadings of Christian Science.

"And God said: Let there be a firmament made amidst the waters and let it divide the waters from the waters. And God made a firmament, and divided the waters that were under the firmament from those that were above the firmament, and it was so.

"And God called the firmament Heaven: and the evening and the morning were the second day." (Genesis i, 6, 7, 8, 9.)

The words of these passages seem very simple and the prophets with all their followers understood them to mean just what they imply, the firmament heaven, the arch of the sky, but Mrs. Eddy's interpretation of them only deepens her already baffling mystery of error. After telling us that on the first day of creation God excluded Error from His Universe of Truth by telling it that He was All-in-all, she now says that on the second day He had to unfold a firmament to divide the real from the unreal, the true from the false:

"Spiritual understanding, by which human conception, material sense, is separated from Truth, is the firmament. The divine Mind, not matter, creates all identities, and they are forms of Mind, the ideas of Spirit apparent only as Mind, never as mindless matter nor the so-called material senses. . . . Spiritual sense is the discernment of spiritual good. Understanding is the line of demarkation between the real and the unreal" (p. 505).

"The creations of matter arise from a mist or false claim, or from mystification, and not from the firmament, or understanding, which God erects between the true and the false. In error everything comes from beneath, not from above. All is material myth, instead of the reflection of Spirit" (p. 523).

Although we have been assured by Christian Science that God knows nothing of error the above passages record His second unsuccessful effort to destroy it. For even after He has unfolded a firmament to close it out, it continues, according to the same authority, to arise and flaunt its nothingness

during the remaining days of creation, or rather "while God is unfolding His spiritual universe to clearer view," and it seems fairly active at this late day.

The Scriptures tell us that on the fifth day of creation God commanded that the waters bring forth the creeping creatures and the great whales that were to inhabit its depths, and the fowls that were to fly in the air. He decreed that the earth should bring forth the cattle and beasts of all kinds that were to live upon its surface, "and it was done." (Genesis i, 20-25.)

Mrs. Eddy goes on to analyze these verses in the following manner:

"To mortal mind, the universe is liquid, solid, and aeriform. Spiritually interpreted, rocks and mountains stand for solid and grand ideas. . . . The fowls, which fly above the earth in the open firmament of heaven, correspond to aspirations soaring beyond and above corporeality to the understanding of the incorporeal and divine Principle, Love" (pp. 511-2).

"Moral courage is 'the lion of the tribe of Juda,' the king of the mental realm. Free and fearless it roams in the forest. Undisturbed it lies in the open field, or rests in 'green pastures . . . beside the still waters.' In the figurative transmission from the divine thought of the human, diligence, promptness, and perseverance are likened to 'the cattle upon a thousand hills.' They carry the baggage of stern resolve, and keep pace with highest purpose. . . ."

"Patience is symbolized by the tireless worm, creeping over lofty summits, persevering in its intent. The serpent of God's creating is neither subtle nor poisonous, but is a wise idea, charming in its adroitness, for Love's ideas are subject to the Mind which forms them" (pp. 514-5).

In regard to the creation and nature of man, every line of Scripture pertaining to the subject declares that after creating the world and the animal kingdom, on the sixth day, God made man. He formed his body out of the elements of the earth and breathed a spirit, made in His own

image and likeness, into that body and man became a living soul. (Genesis 1-2.)

In the first and second chapters of Genesis we read of God's intention to create woman; and the purpose and manner of her creation. We read of the power and dominion which He gave the man and woman with His blessing and the command to increase and multiply and fill the earth, to subdue and rule over it and every living thing that moved upon it.

The Scriptures further teach that, because of this likeness to God, the human soul is endowed with reason, free-will, memory and understanding: that God gave Adam and Eve every natural, preternatural and supernatural grace necessary to fulfill their destiny,—a life of temporal and eternal happiness in union with their Creator: that with his two-fold nature man is the link uniting the world of matter and the supernatural world of spirit; his work is to glorify God and to so prepare himself, body and soul, for a life of eternal perfection in the Beatific Vision of his Creator (Ps. viii, 6, 8, 9; Wisdom iv, 1; Ecclesiasticus xvii, 1-12.)

In her answer to this same question Mrs. Eddy tells us that to search for the origin of man is like trying to find the origin of God who is self-existent and eternal. She declares that man is in no sense physique, he is the compound idea of God, and has no life, mind, intelligence or quality separate from God (pp. 555, 475).

"Man, made in His likeness, possesses and reflects God's dominion over all the earth. Man and woman as co-existent and eternal with God forever reflect, in glorified quality, the infinite Father-Mother God" (p. 516).

"The ideal man corresponds to creation, to intelligence, and to Truth. The ideal woman corresponds to Life and Love. In divine Science, we have not as much authority for considering God masculine, as we have for considering Him feminine, for Love imparts the clearest idea of Deity.

"Divine Love blesses its own ideas, and causes them to

multiply,—manifest His power. Man is not made to till the soil. His birthright is dominion, not subjection. He is lord of the belief in earth and heaven,—himself subordinate alone to his Maker. This is the Science of being" (pp. 517-8).

On page 521 of *Science and Health,* Mrs. Eddy says: "The reader will naturally ask if there is nothing more about creation in the book of Genesis. Indeed there is, but the continued account is mortal and material.

"The Science and truth of the divine creation have been presented in the verses already considered, and now the opposite error, a material view of creation, is to be set forth. The second chapter of Genesis contains a statement of this material view of God and the universe, a statement which is the exact opposite of the scientific truth as before recorded. The history of error or matter, if veritable, would set aside the omnipotence of Spirit; but it is the false history in contradiction to the true.

"The Science of the first record proves the falsity of the second. . . . The first record assigns all the might and government to God, and endows man out of God's perfection and power. The second record chronicles man as mutable and mortal,—as having broken away from Deity and as revolving in an orbit of his own. Existence separate from divinity, Science explains as impossible."

In Genesis we read: "But there went up a mist from the earth, and watered the whole face of the ground." (Genesis ii, 6.)

"Because of its false basis, the mist of obscurity evolved by error deepens the false claim, and finally declares that God knows error and that error can improve His creation. Although presenting the exact opposite of Truth, the lie claims to be truth" (p. 523).

"The mortal is unconscious of his fecal and infantile existence; but as he grows up into another false claim, that of self-conscious matter, he learns to say, 'I am somebody; but who made me?' Error replies, 'God made you.' The first effort of error has been and is to impute to God the creation of whatever is sinful and mortal; but infinite Mind sets at naught such a mistaken belief" (p. 554).

She describes the man created by error on page 338: "The word *Adam* is from the Hebrew *adamah,* signifying the *red*

color of the ground, dust, nothingness. Divide the name Adam into two syllables, and it reads, *a dam,* or obstruction. This suggests the thought of something fluid, of mortal mind in solution. It further suggests the thought of the 'darkness . . . upon the face of the deep,' when matter or dust was deemed the agent of Deity in creating man,—when matter, as that which is accursed, stood opposed to Spirit. Here *a dam* is not a mere play upon words; it stands for obstruction, error, even the supposed separation of man from God, and the obstacle which the serpent, sin, would impose between man and his creator. The dissection and definition of words, aside from their metaphysical derivation, is not scientific. Jehovah declared the ground was accursed; and from this ground, or matter, sprang Adam, notwithstanding God had blessed the earth 'for man's sake.' From this it follows that Adam was not the ideal man for whom the earth was blessed. The ideal man was revealed in due time, and was known as Christ Jesus" (p. 338).

Mrs. Eddy quotes from the second chapter of Genesis the passages which give the story of the creation of the woman and she explains them in the following manner:

"Here falsity, error, credits Truth, God, with inducing a sleep or hypnotic state in Adam in order to perform a surgical operation on him and thereby create woman. This is the first record of magnetism. Beginning creation with darkness instead of light,—materially rather than spiritually, —error now simulates the work of Truth, mocking Love and declaring what great things error has done. Beholding the creations of his own dream and calling them real and God-given, Adam,—alias error—gives them names. Afterwards he is supposed to become the basis of the creation of woman and of his own kind, calling them *MANKIND,*—that is a kind of man" (p. 528).

"The history of error is a dream-narrative. The dream has no reality, no intelligence, no mind; therefore the dreamer and dream are one, for neither is true nor real. *First,* this narrative supposes that something springs from nothing, that matter precedes mind. *Second,* it supposes that mind enters matter, and matter becomes living, sub-

stantial, and intelligent. The order of this allegory—the belief that everything springs from dust instead of from Deity—has been maintained in all the subsequent forms of belief. This is the error,—that mortal man starts materially, that non-intelligence becomes intelligence, that mind and soul are both right and wrong" (p. 530-1).

"The term *souls* or *spirits* is as improper as the term *gods*. Soul or Spirit signifies Deity and nothing else. There is no finite soul nor spirit. Soul or Spirit means only one Mind, and cannot be rendered in the plural. Heathen mythology and Jewish theology have perpetuated the fallacy that intelligence, soul, and life can be in matter; and idolatry and ritualism are the outcome of all man-made beliefs. The Science of Christianity comes with fan in hand to separate the chaff from the wheat" (p. 466).

"In divine Science, the material man is shut out from the presence of God. The five corporeal senses cannot take cognizance of Spirit. They cannot come into His presence, and must dwell in dreamland, until mortals arrive at the understanding that material life, with all its sin, sickness, and death, is an illusion, against which divine Science is engaged in a warfare of extermination" (p. 543).

Reason could easily be reconciled to the scriptural revelation in regard to the creation of men, for man has his physical body as evidence of its truth. He has intelligence and a power over matter which indicates that he has an immortal soul made in the likeness of God, and his own desires point to and demand the existence of a spiritual world where perfect happiness with God can be attained.

Mrs. Eddy tells us that we must set aside the evidence of our senses and experience in order to follow her Divine Science, and this is one truth in her writing, but she fails to tell us just how we are to gain any knowledge of either truth or falsehood without the use of the senses which she condemns. If man cannot arrive at truth through the use of his senses, then, while in this world, he can know nothing of himself, of God, or even of Mrs. Eddy and the divine Science which she offers as the cure for all our ills.

Any person at all familiar with the Scripture knows that the prophets and all the subsequent religions adhering to their teaching, whether Jewish or Christian, would consider the belief that God entered matter in order to create man, or that man came into existence from dust and not through the will and power of God, as blasphemy. Mrs. Eddy's statements accusing them of such idolatry shows that she is either profoundly ignorant of the teachings of these religions or that she is deliberately misrepresenting them, and either would disqualify her as a divinely inspired interpreter.

Evil

The prophets believed in the reality of evil, and far from teaching that it is but a delusion or that God is ignorant of its existence, they claimed that it was only through the revelations of God that man could ever know the cause of its presence in his world or find the means to overcome it.

Revelation teaches that evil, with all its resulting sorrow, whether in the world of angels or men, was caused by disobedience to the commands of God, that this rebellion originated on the angelic plane and was proposed to man by Satan, the prince of the fallen angels who had joined him in his defiance of divine authority.

The first mention which the Scriptures make of evil is found in the second chapter of Genesis. It is described in verse 9 as the tree of the knowledge of good and evil and as growing in the midst of the Garden of Paradise. We are told in the 17th verse that God forbade the man and woman to eat of the fruit of this tree and warned them that to do so would bring disaster and death into their world. Man was free to obey or disobey the command of God because in his creation he had received the great gift of free-will. Therefore, when Satan appeared to Eve in the guise of a serpent and suggested that they eat of

this forbidden fruit with the promise that it would make them as God, they were free to give their obedience to whom they chose. But when they submitted themselves to the will of Satan they denied the supremacy of their Creator, allied themselves with His enemies, and lost all the preternatural and supernatural graces which God had given them and so they and their posterity became the slaves of evil, not only in this world but for all eternity. For now the children of men would be born without the grace He had intended them to inherit, the preternatural grace which would have given them dominion over the world and the supernatural grace which would have united them to God in time and eternity. This calamity in the history of the human race is recorded in the third chapter of Genesis and is called the "Fall of Man." The remaining verses of this chapter, except one which contains the promise of a Redeemer, record the nakedness and shame of Adam and Eve as, stripped of their glory, they tried to hide from the eyes of God, and their excuses when called to account for their sin. It also tells of the punishments which disobedience brought upon them. (Genesis i, 2, 3.)

In her efforts to disprove the scriptural story of the cause and reality of evil, Mrs. Eddy again brings to view the mysterious *mist* which has already done yoeman service as the ERROR upon which she hangs her arguments to show the unreality of the physical world and mortal man. She says:

"'There went up a Mist from the earth.' This represents error as starting from an idea of good on a material basis. It supposes God and man to be manifested only through the corporeal senses, although the material senses can take no cognizance of Spirit or the spiritual idea. . . .

"If Mind, God, created error, that error must exist in the divine Mind, and this assumption of error would dethrone the perfection of Deity. . . .

"Genesis and the Apocalypse seem more obscure than other portions of the Scripture, because they cannot possibly be interpreted from a material standpoint. To the author, they are transparent, for they contain the deep divinity of the Bible" (p. 546).

"In Science, Mind neither produces matter nor does matter produce mind. No mortal mind has the might or the right or wisdom to create or to destroy. All is under the control of the one Mind, even God. The first statement about evil,—the first suggestion of more than one Mind,—is in the fable of the serpent. The facts of creation, as previously recorded, include nothing of the kind" (p. 544).

Mrs. Eddy tells us that the word serpent is taken from the Hebrew and means subtlety or a lie: and that material sense and free-will belong to evil:

"The opposite of Truth, named error; the first statement of mythology and idolatry; the belief in more than one God . . . the first delusion that error exists as fact; the first claim that sin, sickness, and death are the realities of life. The first audible claim that God was not omnipotent and that there was another power, named evil, which was as real and as eternal as God, good" (p. 594).

"The corporeal senses are the only sources of evil or error. . . . Outside the material sense of things, all is harmony. A wrong sense of God, man, and creation is *nonsense,* want of sense. Mortal belief would have the material senses sometimes good and sometimes bad. It assures mortals that there is real pleasure in sin; but the grand truths of Christian Science dispute this error" (p. 489).

Mrs. Eddy explains the tree of life and the tree of the knowledge of good and evil which the Scriptures tell us grew in the Garden as follows:

"The 'tree of life' stands for the idea of Truth, and the sword which guards it is the type of divine Science. The 'tree of knowledge' stands for the erroneous doctrine that the knowledge of evil is as real, hence as God-bestowed, as the knowledge of good. Was evil instituted through

God, Love? Did He create this fruit-bearer of sin in contradiction of the first creation? This second biblical account is a picture of error throughout" (p. 526).

Of God's command given to man that he should not eat of the fruit of the tree of the knowledge of good and evil, she says:

"Here the metaphor represents God, Love, as tempting man, but the Apostle James says: 'God cannot be tempted with evil, neither tempteth He any man.' It is true that a knowledge of evil would make man mortal. It is plain also that the material perception, gathered from the corporeal senses, constitutes evil and mortal knowledge. But is it true that God, good, made 'the tree of life' to be the tree of death to His own creation? Has evil the reality of good? Evil is unreal because it is a lie,—false in every statement" (p. 527).

Of the appearance of Satan in the guise of a serpent Mrs. Eddy says:

"Whence comes a talking, lying serpent to tempt the children of divine Love? The serpent enters into the metaphor only as evil. We have nothing in the animal kingdom which represents the species described,—a talking serpent,—and should rejoice that evil, by whatever figure presented, contradicts itself and has neither origin nor support in Truth and good. Seeing this we should have faith to fight all claims of evil, because we know that they are worthless and unreal.

"Adam, the synonym for error, stands for a belief of material mind. He begins his reign over man somewhat mildly, but he increases in falsehood and his days become shorter. In this development, the immortal, spiritual law of Truth is made manifest as forever opposed to mortal, material sense" (pp. 529-30).

In the Scriptures we read that Satan tempted Eve to eat the forbidden fruit by telling her that they would not die, rather that their eyes would be opened and they would be as gods knowing good and evil. But Christian Science throws a new and startling light on this passage.

"This myth represents error as always asserting its authority over truth, giving the lie to divine Science, and saying, through the material senses: I can open your eyes. I can do what God has not done for you. Bow down to me and have another god. Only admit that I am real, that sin and sense are more pleasant to the eyes than spiritual Life, more to be desired than Truth, and I shall know you, and you will be mine. Thus Spirit and flesh war" (p. 530).

Mrs. Eddy further enlightens us on the "Fall of Man," the fear and shame suffered by Adam and Eve when they heard the voice of God calling them, and the excuses they offered in an attempt to mitigate their sin:

"Knowledge and pleasure, evolved through material sense, produced the immediate fruits of fear and shame. Ashamed before Truth, error shrank abashed from the divine voice calling out to the corporeal senses. It summons may be thus paraphrased: Where art thou man? Is Mind in matter? Is Mind capable of error as well as of truth, of evil as well as of good, when God is All and He is Mind and there is but one God, hence one Mind?

"Fear was the first manifestation of the error of material sense. Thus error began and will end the dream of matter. In the allegory the body had been naked, and Adam knew it not; but now error demands that *MIND* shall see and feel through matter, the five senses. The first impression material man had of himself was one of nakedness and shame. Had he lost man's rich inheritance and God's behest, dominion over all the earth? No! This had never been bestowed on Adam" (pp. 532-33).

"Mortals are not fallen children of God. They never had a perfect state of being, which may subsequently be regained. They were, from the beginning of mortal history, 'conceived in sin and brought forth in iniquity' " (p. 476).

"Whatever indicates the fall of man or the opposite of God or God's absence, is the Adam-dream, which is neither Mind nor man, for it is not begotten of the Father" (p. 282).

"Here there is an attempt to trace all human errors directly or indirectly to God, or good, as if He were the cre-

ator of evil. The allegory shows that the snake-talker utters the first voluable lie, which beguiles the woman and demoralizes the man. Adam, *alias mortal error,* charges God and the woman with his own dereliction, saying, 'The woman, whom Thou gavest me, is responsible.' According to this belief, the rib taken from Adam's side has grown into an evil mind, named *woman,* who aids man to make sinners more rapidly than he can alone. Is this an help meet for man?" (p. 533).

Mrs. Eddy explains the punishment which the Scriptures tell us that God pronounced upon the serpent and upon Adam and Eve. She says:

"The Scriptures declare that God condemned this lie as to man's origin and character by condemning its symbol, the serpent, to grovel beneath all the beasts of the field. It is false to say that Truth and error commingle in creation" (p. 539).

"The serpent, material sense, will bite the heel of the woman,—will struggle to destroy the spiritual idea of Love, and the woman, this idea, will bruise the head of lust. The spiritual idea has given the understanding a foothold in Christian Science. The seed of Truth and the seed of error, of belief and of understanding,—yea the seed of Spirit and the seed of matter,—are the wheat and tares which time will separate, the one to be burned, and the other to be garnered into heavenly places" (pp. 534-35).

"When the *mist* of mortal mind evaporates, the curse will be removed which says to woman, 'In sorrow thou shalt bring forth children.' Divine Science rolls back the clouds of error with the light of Truth and lifts the curtain on man as never born and as never dying, but as coexistent with his creator" (p. 557).

"All human knowledge and material sense must be gained from the five corporeal senses. Is this knowledge safe, when eating its first fruits brought death? 'In the day that thou eatest thereof thou shalt surely die,' was the prediction in the story under consideration. Adam and his progeny were cursed, not blessed: and this indicates that the divine Spirit, or Father, condemns material man and remands him to dust" (p. 532).

"The condemnation of mortals to till the ground means this—that mortals should so improve material belief by thought tending spiritually upward as to destroy materiality. Man created by God, was given dominion over the whole earth. The notion of a material universe is utterly opposed to the theory of man as evolved from Mind. Such fundamental errors send falsity into all human doctrines and conclusions, and do not accord infinity to Deity. Error tills the whole ground in this material theory, which is entirely a false view, destructive to existence and happiness. Outside of Christian Science all is vague and hypothetical, the opposite of Truth; yet this opposite, in its false view of God and man, impudently demands a blessing" (p. 545).

"Error tills its own barren soil and buries itself in the ground since ground and dust stand for nothingness" (p. 537).

" 'Behold, the man has become one of us.' This could not be the utterance of Truth, or Science, for according to the record, material man was fast degenerating and never had been divinely conceived" (p. 545).

Of the expulsion of the first man and woman from the Garden of Paradise and the placing of the Cherubims with the flaming sword to guard the entrance thereto, Mrs. Eddy says:

"Truth should, and does, drive error out of all selfhood. Truth is a two-edged sword, guarding and guiding. Truth places the cherub wisdom at the gate of understanding, to note the proper guests. Radiant with mercy and justice, the sword of Truth gleams afar and indicates the infinite distance between Truth and error, between the material and spiritual,—the unreal and real.

"The testimony of the serpent is significant of the illusion of error, of false claims that misrepresent God, good. Sin, sickness, and death have no record in the Elohistic introduction of Genesis, in which God creates the heavens, earth and man. Until that which contradicts the truth of being enters into the arena, evil has no history, and evil is brought into view only as the unreal in contra-distinction to the real and eternal" (p. 538).

To Overcome Evil

The Scriptures teach that the pardon for man's sin of disobedience and his hope of a Redeemer, who would free him from the dominion of Satan, lay entirely in the power of God but required man's obedience to the divine commands, and faith in the divine promise; that the seed of the woman would destroy the power of the devil. (Genesis, iii, 15.) This promise of God was renewed many times through the revelations given to the later prophets, and also the details of the nature and work of the expected Saviour.

Mrs. Eddy attributes the glory of overcoming error not to the promise or power of God, but to the clear understanding of Truth attained by three women who discovered the nothingness of error and so unfolded Truth, Life, and Love, God, to mortal man. The first woman is described as Eve when she acknowledged her fault:

"Truth cross questioning man as to his knowledge of error, finds woman the first to confess her fault. She says, 'The serpent beguiled me and I did eat'; as much as to say in meek penitence, 'Neither man nor God shall father my fault.' She had already learned that corporeal sense is the serpent. Hence she is the first to abandon the belief in the material origin of man and to discern the spiritual creation" (pp. 533-4).

This confession of Eve made way for the second woman who was to be the Mother of the Christ, the manifestation of Truth.

"This, (the words of Eve), hereafter enables woman to be the mother of Jesus and to behold at the sepulchre the risen Saviour, who was soon to manifest the deathless man of God's creating" (p. 534).

"This prophecy has been fulfilled. The Son of the Virgin mother unfolded the remedy for Adam or error; and the Apostle Paul explains this warfare between the idea of divine power, which Jesus presented, and the mythological

material intelligence called energy and opposed to Spirit" (p. 534).

The third woman, Mrs. Eddy, is set before us as the first to open the real teachings of the Scriptures and so destroy error by revealing the true God to mortal sense.

"This enabled woman to be the first to interpret the Scriptures in their true sense, which reveals the spiritual origin of man" (p. 534).

She makes clear the importance of her divine Science and the opposition which it will encounter in these words:

"There will be greater mental opposition to the spiritual, scientific meaning of the Scriptures than there has ever been since the Christian era began" (p. 534).

"Divine Science deals its chief blow at the supposed material foundations of life and intelligence. It dooms idolatry. A belief in other gods, other creators, and other creations must go down before Christian Science. It unveils the results of sin as shown in sickness and death. When will man pass through the open gate of Christian Science into the heaven of Soul, into the heritage of the first born among men? Truth is indeed 'the way' " (p. 535).

That Mrs. Eddy considered herself far more important in the presentation of and in expounding the WORD of God, Truth, than any other who lived before or who will come after her is shown in her answer to those of her students who were longing and asking for closer contact with their leader.

She says: "It has been said to the author, 'The world is benefited by you, but it feels your influence without seeing you. Why do you not make yourself more widely known?' Could her friends know how little time the author has had, in which to make herself outwardly known except through her laborious publications,—how much time and toil are still required to establish the stately operations of Christian Science,—they would understand why she is so secluded. Others could not take her place, even if willing to do so. She therefore remains unseen at her post, seeking no self-

aggrandizement, but praying, watching, and working for the redemption of mankind" (p. 464).

Mrs. Eddy gives her version of the conception and birth of Christ and tells us why He was not endowed with the full consciousness of God which should have been His:

"Those instructed in Christian Science have reached the glorious preception that God is the only author of man. The Virgin-Mother conceived this idea of God, and gave to her ideal the name of Jesus—that is,—Joshua, or Saviour.

"The illumination of Mary's spiritual sense put to silence material law and its order of generation, and brought forth her child by the revelation of Truth, demonstrating God as the Father of men. The Holy Ghost or divine Spirit, overshadowed the pure sense of the Virgin-mother with the full recognition that being is Spirit. The Christ dwelt forever an idea in the bosom of God, the divine Principle of the man Jesus, and woman perceived this spiritual idea, though at first faintly developed. . . .

"Jesus was the offspring of Mary's self-conscious communion with God. Hence He could give a more spiritual idea of life than other men, and could demonstrate the Science of Love—his Father or divine Principle.

"Born of a woman, Jesus' advent in the flesh partook partly of Mary's earthly condition. . . . This accounts for his struggles in Gethsemane and on Calvary, and this enabled him to be the mediator, or *Way-shower,* between God and men. Had his origin and birth been wholly apart from mortal usage, Jesus would not have been appreciable to mortal mind as 'the way' " (pp. 29-30).

The Apostles, who were taught by Christ Himself, give us a very different account of the conception of their Master. Luke writes that the "Angel Gabriel was sent from God into a city of Galilee, called Nazareth." And there he announced to Mary that she was to become the Mother of the Saviour of the world. These scriptural passages show that it was the will of God that sent the Redeemer and not any self-conscious communion with God attained by Mary, also that it was God, not Mary, who gave this unborn child the

name Jesus. It is evident from the gospel story that this innocent girl had no idea of how a being could be born into this world without a natural conception, for, astonished and bewildered at this strange message, she exclaimed, "How shall this be done, because I know not man?" And the angel answering, said to her: "The Holy Ghost shall come upon thee, and the power of the most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God." (Luke i, 26-35.)

Mary believed the message of the Angel, and accepted her sacred office as the Mother of Jesus, not because of her will or "self-conscious communion with God," but in obedience to the divine will and command of the Father.

Christ, whom Mrs. Eddy loves to call Master, confirmed the revelations of the prophets concerning the existence and nature of God, His power and attributes. He did not find it necessary to correct or change the Scriptures on this important subject. He further revealed that there is a Trinity of Persons in the one God; God the Father, God the Son, and God the Holy Ghost; that these three Persons are separate and distinct yet one in nature and essence; not three Gods, but one God co-equal and co-eternal in the God-head, the one Supreme Being. Christ declared Himself to be the God the Son, the Second Person of the Trinity, one with the Father—the Son, Who, without changing His divine nature, took upon Himself the human nature of man, body and soul, that He might be the Redeemer of the fallen human race. In His teaching He distinguished, many times, between His divine and human natures.

Christ declares Himself as God when in answer to the temptation of Satan, He said: "Thou shalt not tempt the Lord thy God." (Luke iv, 1, 2.) Again when discoursing with His disciples He told them of His place in the God-head: "I am the way, the truth, and the life. . . .," that

those who knew Him knew the Father and those who had seen Him had also seen the Father. (John xiv, 6-15.)

Christ taught of the Holy Ghost as the Third Person of the Trinity, the one God, having equal place with the Father and with the Son, and as having a work peculiar to Himself:

"But I tell you the truth; it is expedient for you that I go, for if I go not, the Paraclete will not come to you; but if I go I will send Him to you. And when He is come, He will convince the world of sin, of justice and of judgment." (John xvi, 7-13; Luke xii, 10.)

After teaching for three years of the existence, reality and equality of the three Persons in the one God, Christ gave His final instructions to His apostles. He told them how they and their successors were to carry on His work in the name of this Trinity:

"Going therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matthew xxviii, 18-9.)

That the apostles, whom Christ was preparing for their mission, understood His words to mean that in His divine nature He was God is evident in their lives and in their writings. St. John began his gospel with the declaration that Christ is God:

"In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word was made flesh and dwelt among us." (John i, 1-14.)

After the miraculous draught of fishes Peter exclaimed, "Depart from me, for I am a sinful man, O Lord." (Luke v, 8.) Thomas, filled with remorse because he had refused to believe that Christ had risen from the dead, cried out: "My Lord and my God." (John xx, 28.) John writes in one of his epistles: "In this we have known the charity of God, because He hath laid down His life for us." (I John iii, 16.)

The apostles believed the teaching of Christ that the Holy Ghost was God, equal to the Father and Son. St. John says:

"There are three who give testimony in heaven, the Father, the Word and the Holy Ghost. And these three are one." (I John v, 7.)

In his condemnation of Ananias Peter states that the Holy Ghost is God:

"Ananias, why hath Satan tempted thy heart, that thou shouldst lie to the Holy Ghost? . . . Thou hast not lied to men, but to God." (Acts v, 3, 4.)

Mrs. Eddy denounces the teaching of a Trinity in the one God as false, pantheistic and impossible. She denies that God could clothe His divinity in human flesh, and assures her readers that Christian Science explains the true status of Christ and the Holy Ghost:

"The name Elohim is in the plural, but this plurality of Spirit does not imply more than one God, nor does it imply three persons in one. It relates to the oneness, the tri-unity of Life, Truth, and Love" (p. 515).

"The world believes in many persons; but if God is personal, there is but one person, because there is but one God. His personality can only be reflected, not transmitted. God has countless ideas, and they all have one Principle and parentage. The only proper symbol of God as person is Mind's infinite ideal" (p. 517).

"The theory of three persons in one God (that is a personal Trinity or Tri-unity) suggests polytheism, rather than the one ever-present I Am. 'Hear O Israel: the Lord our God is one Lord.'

"The everlasting *I AM* is not bounded nor compressed within the narrow limits of physical humanity, nor can He be understood aright through mortal concepts. . . . No form nor physical combination is adequate to represent infinite Love. A finite and material sense of God leads to formalism and narrowness; it chills the spirit of Christianity" (p. 256).

"The theory that Spirit is not the only substance and creator is pantheistic heterodoxy, which ultimates in sickness,

sin, and death; it is the belief in a bodily soul and a material mind, a soul governed by the body, and mind in matter. This belief is shallow pantheism" (p. 257).

After proving, at least to her own satisfaction, that the teaching of Christ could not be true, Mrs. Eddy then tells her followers that He is a most exemplary Christian and that her divine Science can harmonize His teachings with that of modern Judaism.

"Jesus of Nazareth was the most scientific man that ever trod the globe He plunged beneath the material surface of things, and found the spiritual cause. . . .

"He knew of but one Mind and laid no claim to any other. He knew that the Ego was Mind instead of body and that matter, sin, and evil were not Mind; and His understanding of this divine Science brought upon him the anathemas of the age" (pp. 313-315).

"Of old the Jews put to death the Galilean Prophet, the best Christian on earth, for the truth he spoke and demonstrated, while today Jew and Christian can unite in doctrine and denomination on the very basis of Jesus' words and works. The Jew believes that the Messiah or Christ has not yet come; the Christian believes that Christ is God. Here Christian Science intervenes, explains these doctrinal points, cancels the disagreement, and settles the question. Christ as the true spiritual idea, is the ideal of God now and forever, here and everywhere. The Jew who believes in the First Commandment is a monotheist; he has one omnipresent God. Thus the Jew unites with the Christian's doctrine that God is come and is present now and forever. The Christian who believes in the First Commandment is a monotheist. Thus he virtually unites with the Jew's belief in one God, and recognizes that Jesus Christ is not God, as Jesus himself declared, but is the Son of God" (pp. 360-361).

Mrs. Eddy defines the words Holy Ghost, and explains how the apostles came to receive that inflow of power. She says:

"Holy Ghost. Divine Science; the development of eternal Life, Truth, and Love" (p. 588).

"Our Master said, 'But the Comforter . . . shall teach you all things.' When the Science of Christianity appears, it will lead you into all truth . . ." (p. 271).

"In his final demonstration, called the ascension, which closed the earthly record of Jesus, he rose above the physical knowledge of his disciples, and the material senses saw him no more.

"His students then received the Holy Ghost. By this is meant, that by all they had witnessed and suffered, they were aroused to an enlarged understanding of divine Science, even to the spiritual interpretation and discernment of Jesus' teaching and demonstration, which gave them a faint conception of the Life which is God. They no longer measured man by material sense. After gaining the true idea of their glorified Master, they became better healers, leaning no longer on matter, but on the divine Principle of their work. The influx of light was sudden. It was sometimes an overwhelming power as on the Day of Pentecost" (pp. 46-47).

The teaching of Christ and the Old Testament are agreed that God created a material world, and man composed of body and soul. Christ described the end of the world and the distress of the people on that dreadful day when the earth shall be consumed by physical forces (Mark xiii, 20-29), but He did not teach that the physical world and mortal man would disappear because they never had any existence.

Christ sanctioned the revelations in regard to the rebellion of Satan: "And He said to them: I saw Satan like lightning falling from Heaven." (Luke x, 18.) He taught of the temptation and fall of man and the divine promise of a Redeemer, all of which Mrs. Eddy denies.

In the beginning of His work, Christ entered the Synagogue and taking the Scriptures He read the prophecies concerning the coming of the Expected One and the great work that He was to do; then returning the Book, He said; "This day is this Scripture fulfilled in your ears." (Luke xxi, 25-31.)

Christ founded a Church, gave it full authority and power

in spiritual affairs, with the promise that its action would be ratified in heaven and that the gates of hell should never prevail against it. (Matt. xvi, 17-20.) He sent His apostles out with the command to teach all nations whatsoever He had commanded them; and that this would be possible because He would remain with them to the end of time. (Matt. xxviii, 18-20.)

It must be conceded that the Church founded by Christ is in the world today, that it has always existed and that His followers believe its presence and power in the world is not because of men, but because of His divine promise that the gates of hell should not be able to destroy it and that He would guide and protect it to the end of time.

In her discussion of the Christian Church, Mrs. Eddy entirely ignores the scriptural story that Christ founded a Church and promised that He would preserve it from all mistakes in matters of faith and morals or anything pertaining to the right knowledge of God necessary for the salvation of men:

"Our Master taught no mere theory, doctrine or belief. It was the divine Principle of all real being which he taught and practised. His proof of Christianity was no form or system of religion and worship, but Christian Science, working out the harmony of Life and Love" (p. 26).

"The decision by vote of Church Councils as to what should and should not be considered Holy Writ; the manifest mistakes in the ancient versions; the thirty thousand different readings in the Old Testament, and the three hundred thousand in the New,—these facts show how a mortal and material sense stole into the divine record, with its own hue darkening to some extent the inspired pages" (p. 139).

Mrs. Eddy is so sure that Christ was unable to preserve His divine power in the Church that she names the century when it was lost and adds that He foresaw this weakness in His followers, but did nothing to remedy it:

"The proofs of Truth, Life, and Love, which Jesus gave

by casting out error and healing the sick, completed His earthly mission; but in the Christian Church this demonstration of healing was early lost, about three centuries after the crucifixion. No ancient school of philosophy, *materia medica*, or scholastic theology ever taught or demonstrated the divine healing of absolute Science" (p. 41).

"This understanding of man's power, when he is equipped by God, has sadly disappeared from Christian history. For centuries it has been dormant, a lost element of Christianity. Our missionaries carry the Bible to India, but can it be said that they explain it practically, as Jesus did, when hundreds of persons die there annually from serpent-bites?" (p. 328).

"Jesus foresaw the reception Christian Science would have before it was understood, but this foreknowledge hindered him not. He fulfilled his God-mission, and then sat down at the right hand of his Father" (p. 41).

Mrs. Eddy strongly advises her students not to be deceived by the wornout dogmas of the Church:

"While respecting all that is good in the Church or out of it, one's consecration to Christ is more on the ground of demonstration than of profession. In conscience, we cannot hold to beliefs outgrown; and by understanding more of the divine Principle of the deathless Christ, we are enabled to heal the sick and triumph over sin" (p. 28).

Mrs. Eddy does not seem to realize that if in the third century the Church failed in its mission it would not be the fault of the Church but because Christ was not able to keep His promise. In the face of this self-evident truth she goes on to say that the Church itself assures its followers that the promise of Christ was only for a short time and for a few select people. She quotes the words of Christ,—"Go ye into the whole world, and preach the gospel to every creature," and then asks and answers this question:

"Why has this Christian demand so little inspiration to stir mankind to Christian effort? Because men are assured that this command was intended only for a particular period and for a select number of followers. This teaching is even more pernicious than the old doctrine of foreordination,

—the election of a few to be saved, while the rest are damned; and so it will be considered, when the lethargy of mortals, produced by man-made doctrines, is broken by the demands of divine Science" (pp. 37-38).

Mrs. Eddy makes use of the word "foreordination" as if it were the doctrine of the Church and not the teaching of one man who went out from the Church in the sixteenth century. Calvin taught of predestination as an article of faith. This was condemned by the Church and today is almost entirely rejected by the denomination which he established.

On page 271 Mrs. Eddy says that the power of the apostles was not a supernatural gift, but the result of their "cultivated, spiritual understanding of the divine Science demonstrated by their Master": then on page 136 she claims that they could not comprehend all that He said and did until after the crucifixion, yet again on page 46 she declares that all the apostles, except St. John, were punished by a violent death for deserting Christ in His last earthly struggle. Christianity has always taught that the apostles and many thousands of the followers of Christ were put to death by His enemies because of their faithfulness to His teaching, and never as a punishment for not being faithful to demonstrations which at that time they were not able to understand.

Christ taught the people the necessity of a Redeemer who would have the nature of God and man, not to relieve man from repentance, penance and the reformation of his life, but to make the atonement due to the infinite God for the rebellion of men which a finite creature could not make; that to do this work of mercy and love, He must suffer in His human nature every penalty which sin had brought upon the race, even to the death of the body. (Matthew xvi, 21.) He taught that this method of salvation was the will of God in the three Divine Persons, and that He as man

gladly consented to this divine plan. (John x, 11-18; xvi, 1-38; Matthew xxvi, 38, 39, 52, 53, 54.)

Each one of the eight apostles who wrote the different parts of the New Testament recorded this story of the great purpose of the coming and life of Christ. They claim that by shedding His blood on the cross He paid the debt of sin to the full, redeemed man from evil and restored him to the friendship of God. All of the apostles suffered and all of them except John died for their faith in Him and in the redemption which they believed He won on the Cross of Calvary. (I John iii, 16; I John i, 5-10; I Peter i, 18, 19; Hebrews ix, 11-28.)

In regard to the Atonement which Christ offered for the sins of men, Mrs. Eddy says:

"Atonement is the exemplification of man's unity with God whereby man reflects divine Truth, Life, and Love. Jesus of Nazareth taught and demonstrated man's oneness with the Father, and for this we owe him endless homage. . . . Jesus acted boldly against the accredited evidence of the senses, against Pharisaical creeds and practices, and he refuted all opponents with his healing power.

"The atonement of Christ reconciles man to God, not God to man: for the divine Principle of Christ is God, and how can God propitiate Himself? . . . Love and Truth are not at war with God's image and likeness. Man cannot exceed divine Love and so atone for himself. Even Christ cannot reconcile Truth to error, for Truth and error are irreconcilable. Jesus aided in reconciling man to God by giving man a truer sense of Love, the divine Principle of Jesus' teaching, and this truer sense of Love redeems man from the law of matter, sin, and death by the law of Spirit,—the law of divine Love" (pp. 18-19).

Christ began His work of redemption by calling upon men to repent, to do penance and confess their sins. This is further shown in that He gave His church the power to remit or retain the punishment due to sin after the guilt is forgiven

(Matt. xvi, 17), and when ordaining His apostles he said: "Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain they are retained." (John xx, 21-23.)

Mrs. Eddy tells us that there is no forgiveness of sin through the repentance of the sinner or his penance and determination to avoid sin, neither is its punishment remitted or retained through the sacramental grace of God administered by His Church or her ministers duly appointed by Him. According to her teaching, sin can only be destroyed by the knowledge, gained through her divine Science,—that there is no reality in sin, sickness, and death.

"Christian Science raises the standard of liberty, and cries 'Follow me! Escape from the bondage of sickness, sin and death! . . . Citizens of the world, accept the glorious liberty of the children of God!, and be free! This is your divine right. The illusion of material sense, not divine law, has bound you, entangled your free limbs, crippled your capacities, enfeebled your body, and defaced the tablet of your being" (p. 227).

"To hold yourself superior to sin, because God made you superior to it and governs man, is true wisdom. To fear sin is to misunderstand the power of Love and the divine Science of being in man's relation to God. . . . To hold yourself superior to sickness and death is equally wise, and in accordance with divine Science" (p. 231).

"There is but one way to heaven, harmony, and Christ in divine Science shows us this way. It is to know no other reality—to have no other consciousness of life—than good, God, and His reflection, and to rise superior to the so-called pain and pleasure of the senses" (p. 242).

"Man in Science is neither young nor old. He has neither birth nor death. . . . He does not pass from matter to Mind, from the mortal to the immortal, from evil to good or from good to evil. Such admissions cast us headlong into darkness and dogma" (p. 244).

"To remit the penalty due for sin, would be for Truth to pardon error. Escape from punishment is not in accordance

with God's government, since justice is the handmaid of mercy" (p. 36).

"Divine Science adjusts the balance as Jesus adjusted it. Science removes the penalty only by first removing the sin which incurs the penalty. This is my sense of divine pardon, which I understand to be God's method of destroying sin" (p. 40).

"Mortal mind would transform the spiritual into the material, and then recover man's original self in order to escape from the mortality of this error. Mortals are not like immortals, created in God's own image; but infinite Spirit being all, mortal consciousness will at last yield to the scientific fact and disappear, and the real sense of being, perfect and forever intact, will appear.

"The manifestation of God through mortals is as light passing through the window-pane. The light and the glass never mingle, but as matter, the glass is less opaque than the walls. The mortal mind through which Truth appears most vividly is that one which has lost much materiality—much error—in order to become a better transparency for Truth. Then like a cloud melting into thin vapor, it no longer hides the sun" (p. 295).

Mrs. Eddy quotes from the tenth chapter of the Apocalypse as proof of the divine authority for her teaching. She claims that "The little Book" mentioned by the angel foreshadows her book, *Science and Health,* which is to bring light to the world and healing to the nations.

"This angel or message which comes from God, clothed with a cloud, prefigures divine Science. . . . When you look it fairly in the face, you can heal by its means, and it has for you a light above the sun, for God 'is the light thereof.' Its feet are pillars of fire, foundations of Truth and Love. It brings the baptism of the Holy Ghost, whose flames of Truth were prophetically described by John the Baptist as consuming error. . . .

"Then will a voice from harmony cry: 'Go and take the little book. . . .Take it, and eat it up. . . .' Mortals, obey the heavenly evangel. Take divine Science. Read this book from beginning to end. Study it, ponder it, . . . It will be indeed sweet at its first taste, when it heals you; but mur-

mur not over Truth, if you find its digestion bitter. When you approach nearer and nearer to this divine Principle, when you eat the divine body of this Principle,—thus partaking of the nature, or primal elements, of Truth and Love,—do not be surprised, nor discontented, because you must share the hemlock cup and eat the bitter herbs; for the Israelites of old at the Paschal meal thus prefigured this perilous passage out of bondage into the El Dorado of faith and hope" (pp. 558-9).

Baptism

Christ was baptized as an example for all men. He commanded baptism, He gave the words to be used in administering the sacrament. They are recorded in the gospel of St. John:

"Amen, amen I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God." (John iii, 8.)

Of entrance into the "kingdom of heaven,"—Mrs. Eddy says:

"Universal salvation rests on progression and probation . . . heaven is not a locality, but a divine state of Mind in which all manifestations of Mind are harmonious and immortal because sin is not there and man is found having no righteousness of his own, but in possession of 'the Mind of the Lord' " (p. 291).

"Christian Science rightly understood, leads to external harmony" (p. 338).

"Baptism. Purification by Spirit; submergence in Spirit . . . willing rather to be absent from the body, and to be present with the Lord" (p. 581).

"Our baptism is a purification from all error. Our church is built on the divine Principle Love. We can unite with this Church only as we are new born of Spirit, as we reach the Life which is Truth and the Truth which is Life by bringing forth the fruits of Love,—casting out error and healing the sick" (p. 35).

In the sixth chapter of the gospel of St. John we read the

words of Christ declaring Himself to be the Bread of Life which came down from heaven; that His body and blood must be the food and drink of all who would have everlasting life. The apostles tell us that at the Last Supper He fulfilled this promise:

"And whilst they were at supper, Jesus took bread, and blessed it, and broke: and gave it to His disciples, and said: Take ye, and eat. This is my body. And taking the chalice, He gave thanks, and gave to them saying: Drink ye all of this. For this is my blood of the new testament, which shall be shed for many unto the remission of sins." (Matthew xxvi, 26-29; Mark xiv, 22-25.) "This is my body which is given for you. Do this for a commemoration of me." (Luke xxii, 19-20; I Corinthians xi, 23-31.)

Mrs. Eddy gives the world her view of the Bread of Life instituted by Christ and describes it as a dead rite which should be abolished:

"Our Eucharist is spiritual communion with the one God. Our bread 'which cometh down from heaven,' is Truth. Our cup is the cross. Our wine the inspiration of Love, the draught our Master drank and commended to his followers" (p. 35).

"Are all who eat bread and drink wine in memory of Jesus willing truly to drink his cup, take his cross, and leave all for the Christ-principle? Then why ascribe this inspiration to a dead rite, instead of showing, by casting out error and making the body 'holy and acceptable unto God,' that Truth has come to the understanding? If Christ, Truth, has come to us in demonstration, no other commemoration is requisite, for demonstration is Immanuel, or God with us; and if a friend be with us, why need we memorials of that friend.

"If all who partook of the sacrament had really commemorated the sufferings of Jesus and drunk of his cup, they would have revolutionized the world. If all who seek his commemoration through material symbols will take up the cross, heal the sick, cast out evils, and preach Christ, or Truth, to the poor,—the receptive thought,—they will bring in the millennium" (p. 33-34).

"The Passover, which Jesus ate with his disciples in the month of Nisan on the night before his crucifixion, was a mournful occasion, a sad supper taken at the close of day, in the twilight of a glorious career with shadows fast falling around; and the supper closed forever Jesus' ritualism or concessions to matter" (pp. 32-33).

Mrs. Eddy admits that Christ suffered in the Garden of Gethsemane and in His scourging but she explains that by saying that as yet He had not conquered all human beliefs:

"Jesus bore our sins in his body. He knew the mortal errors which constitute the material body, and could destroy these errors; but at the time when Jesus felt our infirmities, he had not conquered all the beliefs of the flesh or his sense of material life, nor had he risen to his final demonstration of spiritual power" (p. 53).

". . . Born of a woman Jesus' advent in the flesh partook partly of Mary's earthly condition, although he was endowed with the Christ, the divine Spirit without measure. This accounts for his struggles in Gethsemane and on Calvary, and this enabled him to be the mediator, or *way-shower,* between God and men. Had his origin and birth been wholly apart from mortal usage, Jesus would not have been appreciable to mortal mind as 'the way' " (p. 30).

"During his night of gloom and glory in the garden, Jesus realized the utter error of a belief in any possible material intelligence. The pangs of neglect and the staves of bigoted ignorance smote him sorely. His students slept. He said unto them: 'Could ye not watch with me one hour?' . . . There was no response to that human yearning, and so Jesus turned forever away from earth to heaven, from sense to Soul" (pp. 47-48).

"When the human element in him struggled with the divine, our great teacher said: 'Not my will, but Thine, be done!'—that is, Let not the flesh, but the Spirit, be represented in me. This is the new understanding of spiritual Love. It gives all for Christ, or Truth" (p. 33).

Of His suffering and death Christ said: "Therefore doth the Father love me: because I lay down my life. . . . No man taketh it away from me: but I lay it down of myself, and I have power to lay it down, and I have power to take

it up again. This commandment have I received from my Father." (John x, 17, 18.)

Of this teaching Mrs. Eddy says: "Was it just for Jesus to suffer? No: but it was inevitable . . . to show the power of Truth . . ." (p. 40).

"Whosoever believeth that wrath is righteous or that divinity is appeased by human suffering, does not understand God. . . . Revenge is inadmissible. Wrath which is only appeased is not destroyed, but partially indulged. . . . One sacrifice, however great, is insufficient to pay the debt of sin. . . . That God's wrath should be vented upon His beloved Son, is divinely unnatural. Such a theory is man-made. The atonement is a hard problem in theology, but its scientific explanation is, that suffering is an error of sinful sense which Truth destroys, and that eventually both sin and suffering will fall at the feet of everlasting Love" (pp. 22-23).

Of Christ's agony on the cross Mrs. Eddy says:

"The last supreme moment of mockery, desertion, torture, added to an overwhelming sense of the magnitude of his work, wrung from Jesus' lips the awful cry 'My God, why hast thou forsaken me?' . . . The burden of that hour was terrible beyond human conception. The distrust of mortal minds, disbelieving the purpose of his mission was a million times sharper than the thorns which pierced his flesh. The real cross, which Jesus bore up the hill of grief, was the world's hatred of Truth and Love. Not the spear nor the material cross wrung from his faithful lips the plaintive cry. . . . It was the possible loss of something more important than human life which moved him,—the possible misapprehension of the sublimest influence of his career. This dread added the drop of gall to his cup" (pp. 50-51).

"Jesus rose higher in demonstration because of the cup of bitterness he drank. Human law had condemned him, but he was demonstrating divine Science. Out of reach of the barbarity of his enemies, he was acting under spiritual law in defiance of matter and mortality, and that spiritual law sustained him. The divine must overcome the human at every point. The Science Jesus taught and lived must triumph over all material beliefs about life, substance, and

intelligence, and the multitudinous errors growing from such beliefs" (p. 43).

The apostles tell us that St. John and the Holy Women were at the foot of the cross during the agony and death of Christ, but Mrs. Eddy says:

"The meek demonstrator of good, the highest instructor and friend of man, met his earthly fate alone with God. No human eye was there to pity, no arm to save. Forsaken by all whom he had blessed, this faithful sentinel of God at the highest post of power, charged with the grandest trust of heaven, was ready to be transformed by the renewing of the infinite Spirit. He was to prove that the Christ is not subject to material conditions, but is above the reach of human wrath, and is able through Truth, Life, and Love, to triumph over sin, sickness, and death and the grave" (p. 49).

Regardless of the fact that Jesus foretold His death on the cross, Mrs. Eddy declares that He did not die, but used the three days in the tomb to overcome mortal fear of death. She says:

"The lonely precincts of the tomb gave Jesus a refuge from his foes, a place in which to solve the great problem of being. His three days work in the sepulcher set the seal of eternity on time. He proved Life to be deathless and Love to be the master of hate. He met and mastered on the basis of Christian Science, the power of Mind over matter, all the claims of medicine, surgery and hygiene. . . .

"His disciples believed Jesus to be dead while he was hidden in the sepulcher, whereas he was alive, demonstrating within the narrow tomb the power of Spirit to overrule mortal, material sense. There were rock-ribbed walls in the way, and a great stone must be rolled from the cave's mouth; but Jesus vanquished every material obstacle, overcame every law of matter, and stepped forth from his gloomy resting-place, crowned with the glory of a sublime success, an everlasting victory" (pp. 44-45).

"Our Master fully and finally demonstrated divine Science in his victory over death and the grave. Jesus' deed was for the enlightenment of men and for the salvation of the whole world from sin, sickness, and death. . . .

"They who earliest saw Jesus after the resurrection and beheld the final proof of all that he had taught, misconstrued that event. Even his disciples at first called him a spirit, ghost or specter, for they believed his body to be dead. His reply was: 'Spirit hath not flesh and bones, as ye see me have' " (pp. 45-46).

Here Mrs. Eddy condemns the apostles as deceivers for she says that after the resurrection they knew that Christ had not died, while it is a matter of history and evident from their own writings that they claimed and continued to teach that the very foundation of Christianity is based on the fact that Christ did die on the cross and after being buried for three days arose from the dead, thus proving that He was God, and the resurrection of the body for all men.

"Jesus' students, not sufficiently advanced fully to understand their Master's triumph, did not perform many wonderful works, until they saw him after his crucifixion and learned that he had not died. This convinced them of the truthfulness of all that he had taught" (pp. 45-46).

"The resurrection of the great demonstrator of God's power was the proof of his final triumph over body and matter, and gave full evidence of divine Science,—evidence so important to mortals. The belief that man has existence or mind separate from God is a dying error. This error Jesus met with divine Science and proved its nothingness. Because of the wondrous glory which God bestowed on His anointed, temptation, sin, sickness, and death had no terror for Jesus. Let men think they had killed the body! Afterward he would show it to them unchanged. This demonstrates that in Christian Science the true man is governed by God—by good, not evil—and is therefore not a mortal but an immortal" (p. 42).

"Jesus' unchanged physical condition after what seemed to be death was followed by his exaltation above all material conditions; and this exaltation explained his ascension, and revealed unmistakably a probationary and progressive state beyond the grave. Jesus was 'the way'; that is, he marked the way for all men. In this final demonstration, called the ascension, which closed the earthly record of Jesus, he rose

above the physical knowledge of his disciples, and the material senses saw him no more. . . ." (p. 46).

"The material blood of Jesus was no more efficacious to cleanse from sin when it was shed upon 'the accursed tree' than when it was flowing in his veins as he went daily about his Father's business. His true flesh and blood were his Life; and they truly eat his flesh and drink his blood, who partake of that divine Life.

"Jesus taught the way of Life by demonstration, that we may understand how this divine Principle heals the sick, casts out error, and triumphs over death. Jesus presented the ideal of God better than could any man whose origin was less spiritual" (p. 25).

"The efficacy of the crucifixion lay in the practical affection and goodness it demonstrated for mankind. The Truth had been lived among men; but until they saw that it had enabled their Master to triumph over the grave, his own disciples could not admit such an event to be possible . . ." (p. 24).

We entirely agree with Mrs. Eddy when she says that mere opinion has no value in determining the truth of so-called revelation; that demonstration must constitute the proof of its reliability. So, in accordance with her demand for demonstration, we will compare the works by which Moses, the first great prophet, proved that he was the messenger of God and working with His power, and also the miracles of Christ, Who declared Himself to be God, with the demonstrations which Mrs. Eddy offers to assure mankind that she has been chosen to deliver His last divine message to the world. Her work must equal or surpass that of Moses and Christ if the Christian world is to abandon for her teaching the faith which was born and founded on the life and teaching of this great patriarch and of the Redeemer.

God called Moses to His service by a sign which could not be confused with a vision or dream. While tending his father-in-law's flocks in the heart of the mountains, Moses saw a flaming bush and though it continued to burn, it was

not consumed. God spoke to Moses from this holy place and designated him as the deliverer of the Hebrew people from bondage to the Egyptians. When Moses protested that the people would not believe him, God gave him different miraculous signs by which he could convince them of the truth of his mission. By the command of God the rod, which Moses carried, was turned into a serpent and then into a staff. His hand was made white with leprosy and again instantly healed. Then God assured His servant that He would give him the power to perform the wonders whereby the people would be justified in believing and following him. (Exodus Ch. 4.)

The Scriptures record the great miracles that Moses did in order to persuade Pharaoh to allow the chosen people of God to depart into the land of Promise, and the plagues that fell upon the Egyptians when he refused to believe these signs.

We will only mention the rolling back of the waters of the Red Sea to allow Moses and his people to pass and the destruction of the army of Pharaoh sent in pursuit of them. (Exodus 14.) This miraculous escape was followed by the sweetening of the bitter water of Mara and also by the feeding of the people with quails and manna in the desert where neither meat nor bread could be obtained by any natural means. These visible signs were not for a day but were continued for years.

God gave Moses the Ten Commandments for His people amid thunders and lightning which were terrifying in their cataclysmic appearance, and He made His presence on that mountain known to all the people by fire and great clouds of smoke which arose therefrom. (Exodus 19, 20.)

The miracles which Christ performed, in order to prove His divinity and the mercy of God, are too well known to need more than a mere mention at this place. During the

three years of His active ministry these mighty works were of almost daily occurrence.

It is recorded that when He was about to teach the people of the sacrament of the Eucharist, the changing of the bread and wine into His body and blood, Christ performed the miracle of feeding thousands of people with five barley loaves and a few fishes that they might know He had power over the natural law and could use it for supernatural purposes at His will.

All of the evangelists tell us that Christ raised the dead to life. At His command, Lazarus came forth from the tomb where he had been buried for four days. At the sound of His voice and the touch of His hand, the widow's son was raised from the dead (Luke vii, 12-15), and the daughter of Jairus was restored to life. (Matthew ix, 24-27.) Christ healed the worst form of disease, epilepsy, insanity and leprosy. St. Luke tells how he healed ten lepers at one time, not by treating them for days, weeks or months, not by having them read something He had written, but by one short sentence: "Go shew yourselves to the priests." And it came to pass, as they went, they were made clean. (Luke xvii, 12-18.)

He gave sight to those born blind: hearing and speech to the deaf and dumb. He cast out devils in a manner visible to all the people present, and He raised His own dead body to life. He foretold His suffering, death and resurrection, the destruction of Jerusalem with its Temple and the persecution of His followers. He foretold that the Church which He founded would continue to the end of time.

Modern history has proven the truth of His prophecy concerning the destruction of Jerusalem and the Temple; and also that, in spite of persecution and bloodshed, His teaching and Church have brought civilization and progress to the western world for two thousand years, and there are no signs to convince us that it will fail while the world exists.

His apostles and followers claimed that He arose from the dead and His enemies offer no adequate proof that this is not true.

However, we are not pretending to prove the truth of these miracles claimed for either Moses or Christ. We are just quoting them from the Scriptures. And so we will present Mrs. Eddy's demonstrations by which she would prove the divinity of her teaching by taking them from her book, *Science and Health.* The greatest and most convincing of her works must be recorded there. We will not ask for any other proof than her assertion that they are true.

In her chapter called "Fruitage," we find the testimony of many people that were healed of such maladies as rheumatism, valvular heart trouble, fibroid tumor, Bright's disease, hernia, spinal trouble, tuberculosis, deafness and cataracts, as well as mental afflictions and moral disease. The cure in some cases followed almost immediately upon the reading of *Science and Health* and in others required a few weeks or even months. The reader is referred to the entire chapter; we have space for only a few of the examples which seem most extraordinary.

On page 610 we find the following testimonial signed Mrs. E. C. C., Lewiston, Idaho:

"I was a great sufferer for many years from internal cancer and consumption. I was treated by the best physicians in New York, Minneapolis, and Duluth, and was finally given up as incurable. A neighbor who had been healed of consumption kindly loaned me *Science and Health* by Mrs. Eddy, which I read and became interested in. In three months time I was healed, the truth conveyed to me by this book being the healer, and not only of these diseases but I was made mentally whole as well. I have not been in bed one day since, or rather in eleven years. . . ."

"I had been deaf since childhood. I suffered intensely after eating, and dropsy was another of my complaints. This, with consumption, caused one doctor to say, 'It puzzles me: I have never seen such a case before as yours.'

"I met a friend who had been cured in Christian Science and she said, 'Try Christian Science.' I got a copy of *Science and Health* and in three weeks I was entirely cured. . . . After five years of suffering can any one wonder at my unspeakable gratitude?" A. B., Pittsburgh, Pa. (p. 652).

"While an inmate of the State Aslyum for the insane at Middleton, Conn., an epileptic, and at times confined to my bed with bilious attacks, pronounced incurable by the doctors (at least six in number), the book, Science and Health with Key to the Scriptures, by Mrs. Eddy was placed in my hands. After reading a few pages, I became very much impressed with the truth therein stated, and although I was surrounded with opposition, I knew that 'underneath are the everlasting arms.' Since that time,—past the middle of the year 1899—I have kept pressing on, until I have been healed by reading Science and Health. At times I was beset by what seemed unconquerable opposition, until the first week in October, 1904, when, upon going to my home in Darien for a visit, I was given my liberty, and I am now earning my living in this city. After having been subject to epileptic attacks since 1892, and at one time pronounced dying by the doctor in charge, I am now well. I have had no fit, or symptom of any, since the first week of May, 1904. . . ." Mrs. B. B. C., Stamford, Conn. (pp. 604-5).

". . . I had been troubled periodically for many years with sore eyes, and had been to many doctors, who called the disease iritis and cataract. They told me that my eyes would always give me trouble, and that I would eventually lose my sight if I remained in an office, and advised me to go under an operation. . . . I could not read for longer than a few minutes at a time. . . . A dear brother told me about Christian Science, and said that if I would read Science and Health it would help me. . . . The first night I read it, it so interested me I quite forgot all about my eyes until my wife remarked that it was eleven o'clock. I found I had been reading this book for nearly four hours, and I remarked immediately after, 'I believe my eyes are cured,' which was really the case. The next day, on looking at my eyes, my wife noticed that the cataract had disappeared. . . . This is now a year and a half ago." G. F. S., Liverpool, Eng. (pp. 607-8).

Unfortunately for Mrs. Eddy's desire to prove the divinity of her revelation by her demonstrations, we find that there are numberless cults offering an abundance of just such testimonials as proof of their teaching and with just as many facts to substantiate them.

We will only mention a few of those contemporary with and subsequent to Mrs. Eddy's time and well-known to the people of today. Hypnotism, though really started by Mesmer in 1775, is still much in vogue. Magnetic healing. Practical Psychology, New Thought, Spiritualism, Francis Schlattery with his charm-charged handkerchief, the Holiness Association, the Metaphysical Healers, the Esoteric Vibrationists, the Occultists, the Mind Curists, and last, but by no means least, Coué ism. It cannot be denied that every one of these cults, some of them claiming religion as their basis and others just a power resident in man, can offer healing as evidence of their truth which is just as convincing as the healing of Christian Science.

No well-informed person, Christian or otherwise, would think of denying that God, or whatever Supreme Being he believes in, has given man the mind power to control largely the health of his body and mind and the general well-being of his life. Any thought or suggestion given by one's self or by another may so arouse the emotions and will as to bring immediate and wonderful results for the better.

This is a natural law of God and does not require any special intervention by Him. Faith in God and prayer are the most powerful means for awakening the will of man to work for his own good or the good of others; but often the same temporary end is accomplished by those who, in their ignorance, would deny the existence of the God whose laws they are using.

That the mind of man can influence and control the body, to some extent, and the general conditions of living, is the

germ of truth which leavens the mass call Christian Science. This element of truth connected with the false teaching that mortal mind is nothing, hence man is not responsible for sin and no future punishment awaits him, is the secret of its early, phenomenal success. It only needed what Mrs. Eddy had to give, a keen business mind and power of organization, to make this the best paying ism of the nineteenth century.

The demonstrations of Mrs. Eddy are no more to be compared to the miracles of Moses or Christ than the light of a tallow candle is to be compared with the light of the midday sun. They have no relationship either in kind or quality. The healing accomplished by Mrs. Eddy and by the reading of her book belong strictly to the power of suggestion. But to roll back the waters of the sea; to smite a rock and bring forth a fountain of living water; to bring down manna from heaven to feed thousands of people, are deeds as far beyond the natural power and comprehension of man today as they were in the days when they were accomplished by Moses. In comparison with the miracles of Christ, nowhere in the chapter "Fruitage" do we find a record of Mrs. Eddy calling the dead to life or of instantly giving sight, hearing and speech to those born blind, deaf and dumb. Neither is there any claim that by a simple sentence she healed leprosy, epilepsy and insanity. Those who give witness of her power testify that by reading her book they have been reclaimed from a life of sickness and sin, but nowhere do they write that all people who were present beheld devils cast out at her command of those who were tortured by their obsession.

In spite of all her teaching to the contrary, Mrs. Eddy's most ardent followers have grown, and do grow, old and feeble in body and mind just as other mortals who have not had the advantage of her teaching. Mrs. Eddy herself grew old and died, and the most devoted believer in Christian

Science does not pretend that she verified her system by resurrecting her body from this seeming death.

To sum up our conclusions on the teaching of Christian Science we will make a brief survey of the natural and supernatural tests which must be applied to each of the systems claiming to be a divinely revealed religion.

(1) Like all founders of new movements Mrs. Eddy has been bitterly assailed by those opposed to her teachings. On the other hand she has been, and her memory still is, greatly loved, revered, and, one might almost say, worshipped by thousands of her followers. However, Mrs. Eddy's life was lived in our own times; hence it is an easy matter for any person to learn all that can be known about it. It is sufficient for our purpose to say that as far as her history is known to us we find nothing in her public or private life that would single her out as one chosen by God to be the bearer of His final revelation to the world.

(2) It is conceded by all that if revelations are from God those given at a later date should not contradict something which He has already made known; yet there is not one basic point of agreement between the revelations of Mrs. Eddy and the revelations of either the Old or the New Testaments.

(3) Her teaching in regard to the nature of God not only robs Him of omnipotence, but puts Him before the world as a Being who was unable to keep His promises, and who misled about one half of the human race by allowing the prophets and Christ, "His ideal of Truth," to give an entirely false interpretation of His revelations. The prophets, Christ, His apostles, and His Church have ever taught that the mighty deeds wrought by the special messengers of God were miraculous and were performed, not to show the nothingness of sin, sickness, and death, but to demonstrate the power of God over matter and physical law and

thus prove that the revelations which they brought to the world had His divine authority.

The Scriptures nowhere claim that those who were healed by divine power were never ill again, or that those raised from the dead did not finally pass out of this world through the death of the body. On the contrary they teach that even those whom Christ raised to life died again, but that when He restored His own body to life it was to live eternally, for this was the final proof of His nature as true God and true man, and also of the resurrection of the body for all men when, at the end of the world, it is reunited with the soul. If Mrs. Eddy's doctrine is true, then all the above is false and God has allowed men to be deceived for thousands of years by those whom He sent to give His revelations to mankind. If we have been so beguiled then what proof have we now, that at last God is giving us the truth through the revelations of Mrs. Eddy? To leave man in such a predicament would be dishonorable to God; so, according to this test, the teaching of Mrs. Eddy could never have a divine source.

Mrs. Eddy's teaching would be injurious to man as it would deprive him of the use of his reason and the evidence of his senses, and its whole purpose is to "exterminate" the illusion which she declares mortal man to be.

(4) In regard to the credentials of miracles and prophecy, Mrs. Eddy denies the possibility of miracles. She says that the work of the prophets, of Christ, His apostles, and of herself are all divinely natural for they are actions natural to the spiritual world and there is no other. The only prophecy she ever made is that through her teaching this physical world and mortal man will disappear and the spiritual world and man of God's unfolding will appear. This forecast is so recent that we cannot judge of its truth or falseness by the time element, but we do have the right to expect that through the prophetess herself God would give

some startling proof, as He did with the prophets and Christ, that her story had His divine authority. This is totally lacking as Mrs. Eddy has been dead for a number of years and has given no sign of spiritual appearing.

(5) If Christ is not true God and true man then He could not have been "God's ideal of Truth" for He said that He was both God and man and He gave such convincing proof of His claim that He won countless millions down through the ages to believe in Him, follow His teaching, and gladly give up their lives rather than deny His divinity. If Mrs. Eddy is right when she says that He is not God, then the Jews were justified in putting Him to death as a blasphemer, and there is nothing left of Christianity for Mrs. Eddy or any other person to talk about.

(6) On the other hand, if Christ is God who came to a sin-burdened world, who took upon Himself our humanity in order to lift our fallen nature up to His divinity and so redeem us from eternal bondage to evil, then Mrs. Eddy's book is a blasphemy from cover to cover because she, calling herself a Christian and claiming divine light, has robbed millions of people of their faith in this truth. She would make a travesty not only of the life of man, but of the life, suffering and sacrifice of the sacred humanity with which God united Himself for the salvation of the human race.

Anyone who has given Christian Science sufficient study to understand it must be convinced that the Scriptures and Mrs. Eddy's contradiction of them never can be harmonized. And he, who is not willing to lay aside his reason and all the experiences of his life as counting for nothing, must reject the answers that Christian Science offers to our four questions.

CHAPTER IX

JUDAISM

"Judaism and its life purpose is the doctrine of the One, Only and Holy God, whose kingdom of truth, justice and peace is to be universally established at the end of time. . . . Whether we regard it as Law or a system of doctrine, as religious truth or world mission, this belief pledged the little tribe of Judah to a warfare of many thousands of years against the hordes of heathendom with all their idolatry and brutality, their deification of man and their degradation of deity to human rank. It betokened a battle for the pure idea of God and man, which is not to end until the principle of divine holiness has done away with every form of life that tends to degrade and to disunite mankind, and until Israel's Only One has become the unifying power and the highest ideal of all humanity" (Kohler, *Jewish Theology*, p. 15).

The Sacred Books of Judaism

The Hebrew Bible commonly known as the Old Testament, and the Torah are strictly speaking considered the Sacred Books of Judaism. The Bible consists of the written Law given to Moses and the other prophets concerning the will of God. The Torah signifies direction, instruction, and is specifically related to the Pentateuch, but also includes directions as to the entire Scriptures of Judaism. It is believed by all who hold to the traditional religion that an oral Torah, or Instruction, as to the manner of applying the Law was given to Moses when he received the written Law.

Claim of Divine Revelation

"Where are we to look for the teaching of Judaism? The answer is, first and chiefly to the Bible. The Bible is the

great source of our knowledge of Religion as Israel has conceived it. To its pages we must chiefly turn in order to know what we ought to believe and how we ought to live as Israelites. . . .

"The prophets, using the term in its proper meaning as denoting persons rather than books, were men and women of great religious ardour who had a call from God to declare His will to their fellowmen. . . . Some of the prophets predicted coming events; all of them sought to reclaim the sinner and to encourage the righteous" (Rev. Morris Joseph, *Judaism as Creed and Life*, pp. 14-15).

"Divine revelation signifies two different things: first, God's self-revelation, which the Rabbis called . . . 'the manifestation of the divine Presence,' and, second, the revelation of His will, for which they used the term *Torah* . . . 'the Law as emanating from God.' . . . Both conceptions, however, imply that the religious truth of revelation was communicated to man by a special act of God" (Kohler, *Jewish Theology*, p. 34).

Judaism teaches that the divine authority of the message is proven by miracles, prophecy and the intrinsic nature of the revelation. Of this Dr. Kohler, an accredited teacher and writer on Judaism, says:

"Deity stirs the soul in some form perceptible to the senses. Thus the 'seer' assumes a trance-like state where the Ego, the self-conscious personality, is pushed into the background; he becomes a passive instrument, the mouthpiece of the Deity; from Him he receives a message to the people, and in his vision he beholds God who sends him. This appearance of God upon the background of the soul, which reflects Him like a mirror, is Revelation" (Kohler, *Jewish Theology*, pp. 34-35).

"The Jewish genius perceived God as the moral power of life, whether in the form expressed by Abraham, Moses, Elijah, or by the literary prophets, and all of these, coming into touch with Him, were lifted into a higher sphere, where they received a new truth, hitherto hidden from man.

"The story of the giving of the Law on Mount Sinai is in reality the revelation of God to the people of Israel as part of the great world-drama of history. Accordingly, the chief

emphasis is laid upon the miraculous element, the descent of the Lord to the mountain in fire and storm, amid thunder and lightning, while the Ten Words themselves were proclaimed by Moses as God's herald. As a matter of fact, the first words of the narrative state its purpose, the consecration of the Jewish people at the outset of their history to be a nation of prophets and priests. Therefore the rabbis lay stress upon the acceptance of the Law by the people in saying: 'All that the Lord sayeth we shall do and harken' " (Kohler, *Jewish Theology,* pp. 35-36-37).

"The traditional belief in the divine origin of the Torah includes not only every word, but also the accepted interpretation of each letter, for both written and oral law are ascribed to the revelation to Moses on Mt. Sinai, to be transcribed thence from generation to generation. Whoever denies the divine origin of either the written or the oral law is declared to be an unbeliever who has no share in the world to come . . ." (Kohler, *Jewish Theology,* p. 43).

"Various systems of philosophy and theology were built upon it. Nay more, the Torah became divine Wisdom itself, the architect of the Creator, the beginning and end of creation.

"While the term Torah thus received an increasingly comprehensive meaning, the rabbis, as exponents of orthodox Judaism, came to consider the Pentateuch as the only book of revelation, every letter of which emanated directly from God. The other books of the Bible they regarded as due only to the indwelling of the holy spirit, or to the presence of God. . . . Moreover, they held that changes by the prophets and other sacred writers were anticipated, in essentials, in the Torah itself, and were therefore only its expansion and interpretations. Accordingly, they are frequently quoted as parts of the Torah or as 'words of tradition' " (Kohler, *Jewish Theology,* pp. 45-46).

Unfortunately for our purpose the followers of this religion are divided in their understanding of its meaning and the manner in which it is to operate, and their differences are ever growing greater. Its two schools of thought are known as Orthodox, Traditional Judaism, and Reform Judaism. Hence in seeking the answers to our questions

we will be obliged to give the dual interpretation in order to avoid seeming to misrepresent its doctrine. First, we will quote from Traditional Judaism, which is based on the belief that the Hebrew Bible and the Torah are the direct and unchangeable revelation of God, and where they disagree we will give as briefly as possible the teaching of the later school which admits that the Bible and Torah are from God, but must be interpreted by the reason of man and applied according to his changing conditions and the needs of the human race. For this last view of the authority of the sacred books we will quote from two of its able exponents as they have already given us the orthodox teaching on its divine origin.

"That the real authority of the Bible is intrinsic rather than prescriptive becomes clear as soon as we think of the circumstances in which the Scriptural Canon was formed. The decision by which certain books were included in the Bible and others excluded, was a purely human decision. The great teachers sat in judgment upon the claims of the various works, and decided upon those claims by the light of reason—, in other words, by the internal merits of the works themselves. . . .

"Here we have a clear indication of the temper in which the great Talmudic doctors approached the Bible. It was enough for them that taken as a whole, it taught excellent doctrine. In that circumstance, and in no other, they deemed its authority to reside. . . .

"And if that were their test, it may well be ours. Nay it must be ours. . . . For no Synagogue or Church can possess an authority which neither has in reality conceded to Holy Writ itself. The mere word of any number of men, however learned or pious cannot suffice to determine the character of the Bible, for they avowedly had but the same qualifications as other learned and pious men have for determining it. . . . The Bible must in the last resort, plead for itself—plead for itself with the intellect and the conscience of every age. . . . For no authority is greater than that which is wielded by the truth, and for the apprehension of the truth there is no instrument so trustworthy as

reason" (Rev. Morris Joseph, *Judaism as Creed and Life*, pp. 17-19).

"Judaism, then, far from being the late product of the Torah and tradition, as it is often considered, was actually the creator of the Law. . . . It is by no means the petrifaction of the Mosaic law and the prophetic teachings, . . . but a continuous process of unfolding and regeneration of its great religious truth.

"True enough, traditional or orthodox Judaism does not share this view. The idea of gradual development is precluded by its conception of divine revelation, by its doctrine that both the oral and written Torah were given at Sinai complete and unchangeable for all time. . . . Modern critical and historical research has taught us to distinguish the products of different periods and stages of development in both the Biblical and Rabbinical sources, and therefore compels us to reject the idea of a uniform origin of the Law, and also of an uninterrupted chain of tradition reaching back to Moses on Sinai. Therefore we must attach still more importance to the process of transformation which Judaism had to undergo through the centuries" (Kohler, *Jewish Theology*, pp. 11-12).

After reviewing the different great miracles recounted in the Bible as proof that God had really sent those who delivered the messages recorded there Dr. Kohler gives the views of Reform Judaism on miracles as proof of divine authority. He says:

"In (modern) Judaism neither Biblical nor rabbinical miracles are to be accepted as proof of a doctrinal or practical teaching. The Deuteronomic law expressly states that false prophets can perform miracles by which they mislead the multitude. We can therefore ascribe no intrinsic religious importance to miracles. The fact is that miracles occur only among people who are ignorant of natural law and thus predisposed to accept marvels. They are the products of human imagination and credulity" (p. 164).

"Our entire modern mode of thinking demands the complete recognition of the empire of law throughout the universe, manifesting the all-permeating will of God. The whole cosmic order is *one* miracle. No room is left for single

or exceptional miracles. . . . With our historical methods unknown to former ages, we cannot accept any story of a miracle without seeking its intrinsic historical accuracy" (p. 165).

"In fact, he who does not cling to the letter of the Scripture will probably regard all the miracles as poetical views of divine Providence, as child-like imagery expressing the ancient view of the eternal goodness and wisdom of God" (p. 166).

Is there a God, and if so what is His nature?

Moses and the prophets taught of the existence and nature of God as positive knowledge which they had received from Him.

"God said to Moses: I AM WHO AM. . . . Thou shalt say to the children of Israel: The Lord God of your fathers, the God of Abraham, the God of Isaac and the God of Jacob, hath sent me to you: This is my name forever, and this is my memorial unto all generations." (Exodus iii, 14, 15.)

"And the Lord spoke all these words: I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt not have strange gods before me." (Exodus xx, 1-3.)

"You are my witnesses . . . and my servant whom I have chosen: that you may know, and believe me, and understand that I myself am. Before me there was no God formed, and after me there shall be none." (Isaias xliii, 10.)

"And when the Lord was come down in a cloud, Moses stood with him calling upon the name of the Lord. And when he passed before him, he said: O the Lord, the Lord God, merciful and gracious, patient and of much compassion, and true, who keepest mercy unto thousands: who takest away iniquity, and wickedness, and sin, and no man of himself is innocent before thee." (Exodus xxxiv, 5-7.)

That God is spirit, that He is omnipresent and omniscient is told by David:

"Whither shall I go from thy spirit? Or whither shall I flee from thy face? If I ascend into heaven, thou art

there: If I descend into hell, thou art present. If I take my wings early in the morning, and dwell in the uttermost parts of the sea: even there also shall thy hand lead me: and thy right hand shall hold me." (Psalms cxxxviii, 7-10.)

Jeremias speaks of the glory, the justice and the mercy of God in these words:

"Thus saith the Lord: Let not the wise man glory in his wisdom, and let not the strong man glory in his strength, and let not the rich man glory in his riches: but let him that glorieth glory in this, that he understands and knoweth me, for I am the Lord that exercise mercy, and judgment and justice in the earth: for these things please me." (Jeremias ix, 23, 24.)

That God is a God of wrath who will reward the good and punish the wicked is told by Moses and many of the later prophets:

"I am the Lord thy God, mighty, jealous, visiting the iniquity of the fathers upon the children, unto the third and fourth generations of them that hate me; And showing mercy unto thousands to them that love me, and keep my commandments." (Exodus xx, 5, 6.)

"Behold the name of the Lord cometh from afar, his wrath burneth, and is heavy to bear: his lips are filled with indignation, and his tongue as a devouring fire.

"His breath is a torrent overflowing even to the midst of the neck, to destroy the nations unto nothing, and the bridle of error that was in the jaws of the people." (Isaias xxx, 27, 28.)

There seems to be perfect agreement between Orthodox and Modern Judaism on all points regarding the existence and nature of God except the one which proclaims Him a God of wrath. The Modern school interprets these many passages as showing wrath against evil to be a God-given attribute in man which enables him to recognize and hate wrong-doing in himself until finally he will come to destroy and cast it from him.

"Scripture speaks frequently of the anger and zeal of God and of his avenging sword and judgment, so as to give the impression that 'the Old Testament God is a God of wrath and vengeance.' As a matter of fact, these attributes are merely emanations of His holiness, the guide and incentive to moral action in man. . . . Whenever we today would speak of pangs of conscience, of bitter remorse, Scripture uses figurative language and describes how God's wrath is kindled against the wrongdoing of the people, and how fire blazes forth from His nostrils to consume them in His anger. The nearer man stands to nature, the more tempestuous are the outbursts of his passions, and the more violent is the reaction of his repentance. Yet this very reaction impresses him as though wrought from outside or above by the offended Deity. Thus the divine wrath becomes a means of moral education" (Kohler, *Jewish Theology,* p. 107).

"From a more philosophical viewpoint both Judah, Levi and Maimonides hold that the anger which we ascribe to God is only the transference of the anger which we actually feel at the sight of evildoing. Similarly, when we speak of the consuming fire of hell, we depict the effect which the fear of God must have on our inner life, until the time shall come when we will shun evil as ungodly and love the good because it is both good and God-like" (Kohler, *Jewish Theology,* pp. 110-111).

How was the universe created?

In the first chapter of Genesis Moses relates the manner, order and purpose of creation which God had revealed, how God made the heavens, the earth and the water out of the power of His will and word alone; that this creation was accomplished in a succession of six days; that God blest His work and pronounced it good:

"So the heavens and the earth were finished, and all the furniture of them. And on the seventh day God ended his work which he had made: and he rested on the seventh day from all the work which he had done. And he blessed the seventh day and sanctified it: because in it he had rested

from all his work which God created and made." (Genesis ii, 1, 2.)

"I am the Lord, that make all things, that alone stretch out the heavens, that establish the earth, and there is none with me." (Isaias xliv, 24.)

"Thou thyself, O Lord alone, thou hast made heaven, and the heaven of heavens, and all the hosts thereof: the earth and all things that are in it: the seas and all that are therein: and thou givest life to all these things, and the host of heaven adoreth thee." (Nehemiah ix, 6.)

"He that maketh the earth by his power, that prepareth the world by his wisdom, and stretcheth out the heavens by his knowledge. At his voice he giveth a multitude of waters in the heavens, and lifteth up the clouds from the ends of the earth: he maketh lightnings for rain, and bringeth forth the winds out of his treasures." (Jeremias x, 12, 13.)

How was man created: What is his nature and relationship with God?

According to revelation God determined to create a being in His own image and likeness whom He placed on the earth to rule over it:

"And he said: Let us make man to our image and likeness: and let him have dominion over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth, and every creeping creature the moveth upon the earth. . . . " (Genesis i, 26.)

"And the Lord God formed man of the slime of the earth: and breathed into his face the breath of life, and man became a living soul. . . .

"And the Lord God said: It is not good for man to be alone: let us make him a help like unto himself. . . .

"Then the Lord God cast a deep sleep upon Adam: and when he was fast asleep he took one of his ribs, and filled up flesh for it.

"And the Lord God built the rib He took from Adam into a woman and brought her to Adam. And Adam said: This now is bone of my bones, and flesh of my flesh; and she shall be called woman, because she was taken out of man. Wherefore a man shall leave father and mother and shall

cleave to his wife: and they shall be two in one flesh." (Genesis ii, 7-24.)

David describes the greatness of man and the place of power that was given him:

"Thou hast made him a little less than the angels, thou hast clothed him with glory and honor: thou hast set him over the works of thy hands. Thou hast subjected all things under his feet." (Psalms viii, 6-8.)

Throughout the Scriptures it is clearly taught that man is a free-will being whose final destiny was placed in his own hands. In Deuteronomy we read:

"I call heaven and earth to witness this day, that I have set before you life and death, blessings and cursing. Choose therefore life, that both thou and thy seed may live." (Deuteronomy xxx, 19.)

While Judaism would reject any thought that man is of the essence of God's being, without question it teaches that he is God's masterpiece in this physical world, intended to express his likeness to his Creator as an immortal, spiritual being while preparing for a life of eternal happiness with God.

Modern Judaism differs somewhat from the Orthodox understanding taken from the Scriptures in regard to the perfection in which God created man. It says:

"Man did not emanate perfect from the hand of the Creator, but ready for an ever greater perfection. Being the last of all created beings, as the Midrash says, he can be put to shame by the smallest insect, which is prior to him. Yet before the beginning of creation a light shone upon his spirit that has illumined his achievements through untold generations.

"The resemblance of man to God is attributed also to his free-will and self-consciousness, by which he claims moral dignity and mastery over all things. Still, all these superior qualities which we call human are not ready-made endowments, free gifts bestowed by God; they are simply

potentialities which may be gradually developed. Man must strive to attain the place destined for him in the scheme of creation by the exertion of his own will and the unfolding of the powers that lie within him. . . . Thus the teaching of modern science, of the gradual ascent of man through all the stages of animal life, does not impair the lofty position in creation which Judaism has assigned him. Plant and animal are what they have always been, children of the earth; man with his heaven-aspiring soul is the image of his Creator, a child of God. Giver of name and purpose to all things about him, he ranks above the angels; he 'marches on while all the rest stand still!' " (*Jewish Theology*, pp. 210-11).

What is evil, and how did it come into man's world?

The first mention which the Scriptures make of evil is found in the second chapter of Genesis.

It was revealed to Isaias that evil is primarily the loss of God and so the loss of happiness; that it had its origin in an angelic being who put his own free-will in opposition to the divine will and thereby became the enemy of God, for which he was cast out of heaven:

"How art thou fallen from heaven, O Lucifer, who didst rise in the morning? How art thou fallen to earth, that didst wound the nations?

"And thou saidst in thy heart: I will ascend into heaven, I will exalt my throne above the stars of God, I will sit in the mountain of the covenant, in the sides of the north. I will ascend above the heights of the clouds. I will be like the most high." (Isaias xiv, 12-14.)

It is told in the book of Job that this rebellious spirit, sometimes called Lucifer, sometimes Satan, was permitted to roam about the earth:

"And it came to pass, when on a certain day the sons of God came, and stood before the Lord, and Satan came among them, and stood in his sight, that the Lord said to Satan: Whence comest thou? And he answered and said:

I have gone round about the earth and walked through it." (Job ii, 1, 2.)

According to the revelation given to Moses God declared the presence of evil in the Garden of Paradise and named it the Tree of the Knowledge of Good and Evil. He commanded man not to partake of its fruit under penalty of death:

"And the Lord God took man, and put him into the paradise of pleasure to dress it, and keep it, and he commanded him saying: Of every tree of paradise thou shalt eat: but of the tree of the knowledge of good and evil, thou shalt not eat. For in the day whatsoever thou shalt eat of it, thou shalt die the death." (Genesis ii, 15-17.)

In the book of Genesis it is further stated that the devil entered the body of an animal that dwelt in the Garden of Paradise in order that he might tempt Adam and Eve to disobey God and so join in his rebellion against their Creator. He promised them that if they would follow his suggestion they would at once become as gods:

"Now the serpent was more subtle than any of the beasts of the earth which the Lord God had made. And he said to the woman: Why hath God commanded you, that you should not eat of every tree of paradise?

"And the woman answered him saying: Of the fruit of the trees that are in paradise we do eat. But of the fruit of the tree that is in the midst of paradise, God hath commanded us that we should not eat: and that we should not touch it, lest perhaps we die.

"And the serpent said to the woman: No, you shall not die the death. For God doth know that in what day soever you shall eat thereof, your eyes shall be opened: and you shall be as gods, knowing good and evil.

"And the woman saw that the tree was good to eat, and fair to the eyes, and delightful to behold: and she took of the fruit thereof, and did eat, and gave to her husband, who did eat.

"And the eyes of them both were opened: and when they perceived themselves to be naked, they sewed together fig leaves, and made themselves aprons." (Genesis iii, 1-7.)

Here Moses recounts the punishment which God pronounced upon Adam and Eve. These penalties show that by their disobedience they had lost their original place with Him and also their mastery of the world, together with the perfect control of their physical nature and their immunity from death:

"To the woman he said: I will multiply thy sorrows and thy conceptions: in sorrow thou shalt bring forth children, and thou shalt be under thy husband's power, and he shall have dominion over thee.

"And to Adam he said: Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree, whereof I have commanded thee that thou shouldst not eat, cursed is the earth in thy work; with labor and toil shalt thou eat thereof all the days of thy life. Thorns and thistles shall it bring forth to thee; and thou shalt eat the herbs of the earth. In the sweat of thy face shalt thou eat bread till thou return to the earth out of which thou wast taken; for dust thou art, and unto dust thou shalt return.

"And the Lord sent him out of the paradise of pleasure, to till the earth from which he was taken. And he cast out Adam; and placed before the paradise of pleasure Cherubims, and a flaming sword, turning every way, to keep the way of the tree of life." (Genesis iii, 14-24.)

The story that evil came into man's world through the temptation of the devil, as told by the prophet, has been taught by orthodox Judaism and believed by its followers from earliest times. It is related in the first chapter of the history of the Jewish people which was written by Josephus, and it is repeated in the Talmud.

"The evolution of the theory of Satan keeps pace with the development of Jewish angelology and demonology. In Wisdom 2:24 he is represented with reference to Genesis 3 as the author of all evil.

"The angelology of the Talmud, moreover proves that according to the older view (until about 200 C.E.) punishment was inflicted by angels and not by Satan. In the course of time, however, official Judaism, beginning perhaps with Johanan (d279) absorbed the popular concepts of Satan which doubtless forced their way gradually from the lower classes to the more cultured.

"He (Satan) is the incarnation of evil and his thoughts and activities are devoted to the destruction of man. . . . As the incarnation of Evil Satan is the arch-enemy of the Messiah" (*Jewish Encyclopedia,* vol. xi, pp. 68-69).

There is a marked and important difference in the understanding of Traditional and Modern Judaism in regard to the cause and nature of evil. From the latter school we learn:

"This story of the fall of the first man is an allegorical description of the state of childlike innocence which man must leave behind in order to attain true strength of character" (*Jewish Theology,* p. 220).

"Of course, the rabbinical schools took literally the Biblical story of the fall of man and laid the chief blame upon woman, who fell a prey to the wiles of the serpent. . . . 'With woman came the beginning of sin, and through her we all must die.' So the Talmud says that due to woman, man, the crown, light, and life of creation, lost his purity, his luster, and his immortality" (*Jewish Theology,* pp. 221-22).

"The apocrypha also held that the envy of Satan brought death into the world. This prepared for the dismal church doctrine of original sin, the basis of Paul's teachings, which demanded a blood atonement for curse-laden humanity, and found it after the pagan pattern in the vicarious sacrifice of a dying god" (*Jewish Theology,* p. 221).

"No power of evil can exist in independence of God. . . . 'His kingdom ruleth over all. . . .' Evil comes from the free-will of man, who is endowed with the power of rebelling against the will of God. This idea is symbolized in the story of the fall of man. The serpent, or tempter, represents the evil inclination which arises in man with his first consciousness of freedom. . . . Satan, the Adver-

sary, is only an allegorical figure, representing the evil of the world, both physical and moral. He was sent by God to test man for his own good, to develop him morally . . . and therefore in the book of Job he actually comes before God's throne as one of the angels" (*Jewish Theology,* pp. 189-90).

"The life-long battle with sin begins only at the age when sensual desire, 'the evil inclination,' awakens in youth; then the state of primitive innocence makes way for the sterner contest for manly virtue and strength of character. In fact the whole Paradise story could never be made the basis for a dogma" (*Jewish Theology,* pp. 223-24).

This modern school further teaches that the Scriptural story of the punishment pronounced upon Adam only points the way by which man is to develop the God-like powers within himself:

"The Haggadic teachers perceived the simple truth that a life of indolence in Paradise would incapacitate man for his cultural task, and that the toils and struggles inflicted on man as a curse are in reality a blessing . . . 'When Adam heard the stern sentence passed: "Thou shalt eat the herb of the fields," he burst into tears, and said: "Am I and my ass to eat out of the same manger?" Then came another sentence from God to reassure him, "In the sweat of thy face shalt thou eat bread," and forthwith he became aware that man shall attain a higher dignity by dint of labor.' Indeed, labor transforms the wilderness into a garden and the earth into a habitation worthy of the son of God. The 'book of the generation of man' which begins with Adam is accordingly not the history of man's descent, but of his continuous ascent, of ever higher achievements and aspirations; it is not a record of the fall of man, but of his rise from age to age. . . . The phrase, 'the fall of man,' can mean, in fact, only the inner experience of the individual, who does fall from his original idea of purity and divine nobility into transgression and sin. It cannot refer to mankind as a whole, for the human race has never experienced a fall, nor is it effected by original or hereditary sin" (*Jewish Theology,* pp. 224-25).

We are also told that death is the natural result of sin:

"Whether we regard sin as estrangement from God or as a disturbance of the divine order, it has a detrimental effect on both body and soul, and leads inevitably to death. On this point the Bible affords many historical illustrations and doctrinal teachings" (*Jewish Theology,* p. 246).

"The Zohar pictures Adam as receiving all the departed souls at his resting place in the cave of Machpelah and inquiring of each soul the reason of its presence, whereupon the soul laments: 'Woe unto me! Thou art the cause of my departure from the world.' Adam answers: 'Verily I have transgressed one precept and was punished; but see how many precepts and commandments of the Lord thou hast transgressed.'

"R. Jose said that every soul, before departing visits Adam, and is convinced that it must blame its own wickedness, for there is no death without sin. . . . On the other hand it is maintained that a least four persons, Benjamin, Amram, Jesse and Chileab—died without having committed any sin and merely as the result of Adam's weakness in yielding to the serpent. To uphold the view of the majority R. Ammi quoted the Scriptures to show that sin causes pain and death. Psalms xxix, 33; Ezekiel xviii, 4" (*Jewish Encyclopedia,* vol. xi, p. 377).

How is man to overcome evil and gain temporal and eternal happiness?

From revelation we learn that after the fall God called Adam and Eve to Him and in His condemnation of the serpent declared that He, Himself, as well as the sinner, should have a part in destroying the work of Satan. He said:

"I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel." (Genesis iii, 15.)

This promise was renewed many times through the patriarchs and prophets and these revelations always make clear

that for the work of the redemption God was to unite Himself to a human being, the descendant of a people whom He chose and for generations prepared for the advent of this sacred humanity:

"And the Lord said to Abram: Go forth out of thy country, and from thy kindred, and out of thy father's house, and come into the land which I shall show thee.

"And I will make of thee a great nation, and I will bless thee, and magnify thy name, . . . IN THEE shall all the kindred of the earth be blessed." (Genesis xii, 1-3.)

Jacob foretold that the promised Messiah would come through the descendants of his son Juda:

"The sceptre shall not be taken away from Juda, nor a ruler from his thigh, till he come that is to be sent, and he shall be the expectation of nations." (Genesis xlix, 10.)

David, who was of the fourteenth generation directly descended from Abraham, told of God's promise and of His faithfulness to keep it:

"The Lord hath sworn truth to David, and He will not make it void: of the fruit of thy womb I will set upon thy throne." (Psalms cxxxi, 11.)

Isaias writes of the failure of Satan to destroy the work of God. He says:

"All the princes of the earth are risen up from their thrones. . . . All shall answer and say to thee: Thou art also wounded as well as we. . . . Thy pride is brought down to hell, thy carcass is fallen down: under thee shall the moth be strewed, and the worms shall be thy covering.

"How art thou fallen from heaven, O Lucifer, who didst rise in the morning? How art thou fallen to the earth, that didst wound the nations." (Isaias xiv, 9-12.)

The Divine Nature and Work of the Redeemer

The divinity of the Messiah was first announced in Genesis when God proclaimed Himself as the Saviour of the human race. (Genesis iii, 15.)

The prophets foretold that the Expected One would have the nature of God:

"Behold the Lord will come with strength, and His arm shall rule: Behold His reward is with Him and His work is before Him. He shall feed His flock like a shepherd: He shall gather together the lambs with His arm." (Isaias xl, 10, 11.)

"For He that made thee shall rule over thee, the Lord of hosts is Him name: and the Redeemer, the Holy One of Israel, shall be called the God of all the earth." (Ch. liv, 5.)

"For a child is born to us, and a Son is given us and the government is upon His shoulders: and His name shall be called Wonderful, Counseller, God the Mighty, the Father of the world to come, the Prince of Peace." (Isaias ix, 6.)

The work of the Redeemer as God was foretold many times:

"Blessed be the Lord, the God of Israel, who alone doth wonderful things. . . . He shall come down like rain upon the fleece; and as showers falling gently upon the earth. . . . And He shall redeem their souls from usuries and iniquities. . . ." (Psalms lxxii, 1 seq.)

"Then shall the eyes of the blind be opened, and the ears of the deaf be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb be freed: for the waters are broken out in the deserts, and streams in the wilderness. And that which was dry land shall become a pool, and the thirsty land springs of water. In the dens where dragons dwelt before, shall rise up the verdure of the reed and bulrush." (Isaias xxxv, 5-7.)

The Human Nature of the Redeemer

His human nature was first indicated in the words of God spoken to the serpent: "Thy seed and her seed: she shall crush thy head," and also in the promises before mentioned which were made to Abraham, Jacob and David.

It was revealed that the mother of the Messiah would be a virgin and also his name was made known:

"Therefore the Lord Himself shall give you a sign. Behold a virgin shall conceive, and bear a son, and his name shall be called Emmanuel." (Isaias vii, 14.)

Micheas gave the place of his birth: "And thou Bethlehem Ephrata, art a little one among the thousands of Juda; out of thee shall he come forth unto me that is to be the ruler in Israel: and his going forth is from the beginning, from the days of eternity." (Micheas v, 2.)

The Redeemer as a Man and Teacher

"I the Lord have called thee in justice, and taken thee by the hand and preserved thee. And I have given thee for a covenant of the people, for a light to the Gentiles." (Isaias xlii, 6.)

"The spirit of the Lord is upon me, because the Lord hath annointed me: he hath sent me to preach to the meek, to heal the contrite of heart, and to preach a release to the captives, and deliverance to them that are shut up. To proclaim the acceptable year of the Lord, and the day of vengeance of our God: to comfort all that mourn . . . and to give them a crown for ashes, the oil of joy for mourning, a garment of praise for the spirit of grief: and they shall be called in it the mighty ones of justice, the planting of the Lord to glorify him." (Isaias lxi, 1-3.)

"Thus saith the Lord thy Redeemer, the Holy One of Israel: I am the Lord thy God that teach thee profitable things." (Isaias xlviii, 17.)

"All thy children shall be taught of the Lord: and great shall be the peace of thy children." (Isaias liv, 12.)

The Redeemer as Man and King

"Behold the days come saith the Lord, and I will raise up to David a just branch; and a king shall reign, and be wise: and shall execute justice and judgment in the earth." (Jeremias xxiii, 5.)

"But I am appointed king by him over Sion his holy mountain. . . . Ask of me and I will give thee the Gentiles for thy inheritance and the utmost parts of the earth for thy possessions." (Psalms ii, 6-8.)

"Thy kingdom is a kingdom of all ages: and thy do-

minion endureth throughout all generations." (Psalms cxliv, 13.)

The Redeemer as Man and Highpriest

"The Lord hath sworn and he will not repent: Thou art a priest forever according to the Order of Melchisedech." (Psalms cix, 4.)

Isaias foretold that according to the decree of God, His Highpriest would redeem the people by gladly offering himself as a sacrifice to suffer and die for their sins:

"He was offered because it was his own will, and he opened not his mouth. . . . And the Lord was pleased to bruise him in infirmity: if he shall lay down his life for sin, he shall see a long lived seed, and the will of the Lord shall be prosperous in his hand. . . .

"Therefore will I distribute to him very many, and he shall divide the spoils of the strong, because he hath delivered his soul unto death, and was reputed with the wicked: and he hath borne the sins of many, and hath prayed for the transgressors." (Isaias liii, 1-12.)

Sacrifice as a Means of Man's Salvation

The offering of sacrifice to God become very early an important part of man's work in regaining the place lost to him by sin. According to the Scriptures, he had and will continue to have the obligation to acknowledge the supremacy of his Maker, express his faith in the divine word and his dependence upon the Lord for all things. He accomplished this by offering the life of a portion of the best of his flocks and fields to the Creator of all life by burning, pouring out, or in some way consuming that which he offered so as to put it beyond the use of man.

The first mention of sacrifice is found in the story of Cain and Abel. It would seem that God had instructed them in the manner of offering as the sacrifice of Abel was

acceptable to Him while that of Cain was rejected. (Genesis iv, 2-11.)

The second mention of sacrifice is made in connection with the disaster of the flood. Noe coming out of the Ark offered a sacrifice in thanksgiving to God. (Genesis viii, 20.) This must have been pleasing to the Lord for He made a covenant with Noe and promised that He would never again destroy all mankind by the waters of a flood. The sign of this covenant was to be the rainbow in the sky. (Genesis ix, 9-16.)

In the 14th chapter of Genesis we read of a mysterious highpriest, Melchisedech, who offered a sacrifice of bread and wine in thanksgiving to God when Abraham returned victorious from a war against the four kings. He is mysterious because while he is called the priest of the Most High God and Abraham offers him tithes, his genealogy is not given, the matter of his sacrifice was unusual for that time, and Moses makes no further mention of him. (Genesis xiv, 18-20.)

The sacrifice required of Abraham was a test of his obedience and faith in God's goodness and mercy. He was commanded to offer a sacrifice in which Isaac, the son of his old age, was to be the victim. He prepared to obey but when he was about to slay his son, his hand was stayed by an angel who said to him "Lay not thy hand upon the boy" and the proper victim, a ram, was furnished for the offering. (Genesis xxii, 1-18.) To this son, Isaac, the Lord renewed His promises and the covenant made with Abraham, the circumscision of every male belonging to the chosen people of God being the sign of this covenant.

Moses received instructions in regard to the offering of sacrifice, the building of the Tabernacle, the altar, and how to provide all things necessary for the offering of sacrifice as God commanded it. Through Moses and his family God established the priesthood,—up to that time sacrifice

had been offered by the head of the tribe or family. (Exodus, Chapters xxiv to xl inc.)

The authority for the special sacrifice—the sacrifice of the Atonement (Yom Kippur)—is found in the Book of Leviticus. It says in part:

"And the Lord spoke to Moses, saying: Upon the tenth day of this seventh month shall be the day of atonement, it shall be most solemn, and shall be called holy: and you shall afflict your souls on that day, and shall offer a holocaust to the Lord. . . . Every soul that is not afflicted on this day, shall perish from among the people." (Chapter xxiii, 27-29.) In the 16th chapter of Leviticus will be found the full details of this sacrifice, the victims and the manner of offering it.

The prophets taught the people that prayer, repentance for sin, penance for their transgressions, humility and obedience to God must accompany the offering of sacrifice if it was to avail for man's redemption and justification. (Ezekiel xviii, 21, 22.) For further reading on this subject see (*Jewish Encyclopedia,* vol. ii, pp. 284-8).

Daniel foretold the time of the coming of the promised Messiah, that he would be rejected by his own nation and put to death; that after his death the city of Jerusalem with its temple and people would be utterly destroyed: that their victim and sacrifice would fail, and that this desolation "shall continue even to the consummation and to the end." (Daniel ix, 24-27.)

Malachias sounds a warning that God will be angry with His people because of their sins: that because they have made contemptible the altar of their Redeemer, He will no longer receive a gift from their hands; but that a new sacrifice, a clean oblation shall be offered to His name, from the rising of the sun to the going down thereof and that the name of God shall be great among the Gentiles. (Malachias i, 10, 11.)

For hundreds of years, most of which had been spent in bondage to pagan peoples, the Jews lived and endured on the promise of this Redeemer. According to the prophecies the time arrived when they could look for the "Expected One." Their idea of the redemption was that the Saviour would take His place as their king and leader and under Him they would be able to conquer and humble their enemies, thus gaining the place and power which belonged to them as the only people who knew the one and true God.

It is a matter of history that about the year 4000, Creation Era, there appeared a man of the Jewish race and of the house of David, Jesus Christ, who claimed that He was the Expected One, the "Anointed of God" sent to free the Jews from bondage and bring salvation to all the world. He was born of humble parents and grew to manhood following the occupation of a carpenter. The Jews saw nothing in His life to encourage them to believe that in Him they would find the fulfillment of the promise of greatness that had been given them.

When He began His public mission, instead of teaching the Jews how to conquer the Romans, He began to enjoin brotherly love and forgiveness of all men, even those with whom, because of their law, the Jews would not sit at table, lest they be defiled by contact with them. When the highpriests and ancients heard of this teaching they were filled with indignation and consternation, for to their minds, this doctrine would leave the last condition of the Jews worse than the first. Hence they would have none of the lowly Nazarene with His gospel of meekness and humility, which only meant to them weakness and cowardice.

Many of the Jewish people accepted Christ as the promised Redeemer and followed Him: but the formal Jewish Church rejected and repudiated Him. Its leaders planned His destruction. They deemed Him worthy of death be-

cause He claimed to be God, and His death was accomplished by accusing Him of treason against the state because He said that He was the king of the Jews.

After the death of Christ the city of Jerusalem was besieged and numberless Jews were slain; the city and temple were reduced to ashes and Israel was scattered throughout the world. With the destruction of their city and temple their formal sacrifices ceased and that part of their history closed. So far neither the temple nor the sacrifice has been restored. However, Judaism as a religion did not cease to exist and Orthodox Judaism is still looking and praying for the coming of the expected Redeemer.

"The Orthodox Judaism of today accepts the teaching of the Bible in its literal sense. . . .

"Jewish Orthodoxy looks upon Palestine not merely as the cradle, but as the ultimate home of Judaism. With its possession is connected the possibility of fulfilling the Law, those parts of divine legislation being unavoidably suspended that are conditioned by the existence of the Temple and by the occupation of the Holy Land. Away from Palestine the Jew is condemned to violate God's will in regard to these, God gave the Law: God decreed also Israel's dispersion. To reconcile this disharmony between the demands of the Law and historically developed actually, the philosophy of Orthodoxy regards the responsibility of observing the Law as a divine punishment visited upon Israel on account of its sins. Israel is at the present moment in exile: it has been expelled from its land. The present period is thus one of probation. The length of its duration God alone can know and determine. Israel is doomed to wait patiently in exile, praying and hoping for the coming of the Messiah who will lead the dispersed back to Palestine, there under His benign rule the Temple will rerise, the sacrificial and sacerdotal scheme will again become active, and Israel once more an independent nation will be able to observe to the letter the Law of God as contained in the Pentateuch. Simultaneously with Israel's redemption justice and peace will be established among the dwellers on

earth, and the prophetic predictions will be realized in all their glories" (*Jewish Encyclopedia,* vol. x, pp. 347-8).

The Teaching of Reform Judaism

"Reform Judaism conceives of the destiny of Israel as not bound up in the return to Palestine and as not involving national political restoration under a Messianic king with the Temple rebuilt and the sacrificial service reinstituted.

. . .

"Therefore Reform Judaism has (1) relinquished the belief in the coming of a personal Messiah, substituting therefore the doctrine of the Messianic destiny of Israel, which will be fulfilled in a Messianic age of universal justice and peace. (2) Reform Judaism disregards consciously, not merely under compulsion, all Pentateuchal laws referring to sacrifice and the priesthood or to Palestine. It eliminates from the prayer book all reference to the Messiah, the return to Palestine and the restoration of the national sacerdotal scheme. It ceases to declare itself to be in exile; for the modern Jew in America, England, France, Germany or Italy has no cause to feel that the country in which he lives is for him a strange land. Having become an American, German, etc. The Jew cannot pray for himself and his children that he and they may by an act of divine grace be made a citizen of another state and land, viz., national Israel in Palestine. (3) Reform Judaism relinquishes the dogma of the Resurrection involved in the Jewish national Messianic hope, (see Messiah, Pharisee) that at the final advent of the Messiah all the dead will rise in Palestine, and eliminates from the prayer book all reference to it.

"Reform Judaism ignores and declares abrogated many of the laws of Mosaism. Its theory of the revelation and the authoritative character of the Revelations must of necessity be other than what underlies Orthodox doctrine and practice.

"According to Mendelssohn and all the Rationalists of the 'Aufklärung Philosophy' there was no need for the revelation, human reason being competent to evolve, grasp, and construe all religious verities" (*Jewish Encyclopedia,* vol. x, p. 348).

"The establishment of the Kingdom of the One and Only God throughout the entire world constitutes the divine plan

of salvation toward which, according to Jewish teaching, the efforts of all the ages are tending. This 'Kingdom of God' is not, however, a kingdom of heaven in the world to come, which men are to enter only after death, and then only if redeemed from sin by accepting the belief in a supernatural Saviour as their Messiah. . . . Judaism points to God's Kingdom on *earth* as the goal and hope of mankind, to a world in which all men and nations shall turn away from idolatry and wickedness, falsehood and violence, and become united in their recognition of the sovereignty of God, the Holy One, as proclaimed by Israel, His servant and herald, the Messiah of the nations. It is not the hope of bliss in a future life . . . but the building up of the divine kingdom of truth, justice, and peace among men by Israel's teaching and practice" (Kohler, *Jewish Theology,* p. 332).

Conclusions

Judaism, whether Orthodox or Reform, presents unsurmountable difficulties to one seeking a religion that will satisfy the higher nature of man and yet stand the test of reason and experience.

The prophets were men of sterling worth, courage and high moral character according to the standards of their times. In different ages they led the people entrusted to them, instructed them in the commands of God, and reproved them for their evil lives when to do so was dangerous and oftentimes meant death.

Their revelations in regard to the nature of God and man do not detract from anything that reason and experience would teach us. The cause of evil which they offer is not unreasonable or impossible, and the manner and kind of redemption they foretold,—that God Himself would come and save us; that we would be taught of God—is surely most flattering to man and highly desirable.

They offer both miracles and prophecy as proof that they are the messengers of God and Orthodox Judaism accepted their teaching up to the time of the Christian Era.

However, the last step in Judaism is disappointing and discouraging. According to the Scriptures the time had arrived, twenty centuries ago, for the coming of the Redeemer, but when a man appeared who fulfilled these predictions, Official Judaism rejected Him and had Him put to death, and for two thousand years it has waited in vain for the Expected One. It is difficult to accept a religion whose faith is based on the work of a Saviour already two thousand years over-due and yet no visible sign of His coming.

As the prophets foretold, since that time Judaism has been without a country, a Temple, a sacrifice or a priesthood. If the teachings of Judaism were true it would rob its own Scriptures of meaning or value, for it requires the religion which the rejected Saviour brought to prove the truth of the Old Testament.

Reform Judaism teaches that the Bible is the revelation of God and then assures us that human reason must decide which of the prophecies are inspired and which are unworthy of belief. It even says that divine revelation is unnecessary, as "human reason" is fully able to "grasp, understand and construe all religious verities"; and upon this theory it proceeds to cast out all the important religious teaching contained in the Old Testament.

A religion founded on human reason is absolutely worthless, as the basic principles of religion are supernatural and cannot be accepted unless they are known to have a supernatural source. In so far as the revelations touch the natural world they should not contradict human reason or destroy natural law, but they should transcend both; hence we must have miracles and prophecy to prove their truth, and both are denied by Reform Judaism.

If God was unable to reveal supernatural truth to the human mind and protect and preserve it from errors that would mislead men; if He did not bestow the gifts of miracles and prophecies upon His messengers in order that all

might recognize and believe them, then the Old Testament is absolutely worthless as the basis of a religion, for what God cannot, or does not, do would surely be impossible to the unaided mind of man.

The claim that God intended Israel to be the Messiah that is to redeem man from sin and lead all nations back to Him lacks confirmation. From the beginning of Jewish history to the coming of Christ, Judaism never brought a tribe or nation to the worship of the true God. It was not until the advent of the Redeemer that the salvation of man was to be accomplished and the work of putting the whole knowledge of God before the human race was to begin. That was to be the task of the Saviour, and it was to be carried on in the manner which He would prescribe and by those whom He would appoint.

Since the days of Christ to the present time Judaism, either Orthodox or Reform, has never shown any proof of being a Messianic religion. The Jews as a whole are a good people. In a social and political way they are good neighbors and citizens. But as religious leaders or teachers, outside of their own people, they have absolutely no place. For at least two thousand years they have never converted a tribe or nation to their belief and there are no signs that they ever will. Hence we find no reason to hope that either Orthodox or Reform Judaism leads the true way to temporal or eternal happiness.

CHAPTER X

MOHAMMEDANISM

"To this religion he (Mohammed) gives the name of Islam, which word signifies resignation, or submission to the service and commands of God; and is used as the proper name of the Mohammedan religion, which they will also have to be the same at bottom with that of all the prophets from Adam" (*Preliminary Discourse,* Koran, p. 55).*

"Mohammed, 'The Praised One,' the Prophet of Islam and the founder of Mohammedanism, was born at Mecca, A.D. 570. Arabia was then torn by warring factions. The tribe of Fihr or Quraish to which Mohammed belonged, had established itself in the south of Hijas (Hedjaz), near Mecca, which was, even then, the principal commercial and religious center of Arabia. The power of the tribe was continually increasing; they had become the masters and acknowledged guardians of the sacred Kaaba, within the town of Mecca—then visited in annual pilgrimages by the heathen Arabs with their offerings and tributes—and had thereby gained such preeminence that it was comparatively easy for Mohammed to inaugurate his religious reform and political campaign, which ended with the conquest of all Arabia, and the fusion of the numerous Arab tribes into one nation, with one religion, one code, and one sanctuary. . . . Mohammed spent his early life as a shepherd and an attendant of caravans. . . .

"On his commercial journeys to Syria and Palestine he became acquainted with Jews and Christians and acquired an imperfect knowledge of their religion and traditions. . . . In his fortieth year (A.D. 610) he began his teaching. . . .

"The Koran is perhaps the only reliable source for the leading events in his career. . . . With every allowance for

* The quotations used in this chapter are from the edition of the Koran published by Frederick Warne and Co., London and New York.

exaggeration Mohammed is shown by his life and deeds to have been a man of dauntless courage, great generalship, strong patriotism, merciful by nature and quick to forgive. And yet he was ruthless in his dealings with the Jews, when once he had ceased to hope for their submission. He approved of assassination when it furthered his cause; however barbarous or treacherous the means, the end justified it in his eyes; and in more than one case he not only approved, but also instigated the crime" (*Catholic Encyclopedia,* vol. x, pp. 424-5).

Sacred Books and Claim of Divine Revelation

The Koran is the sacred book of the Mohammedan Religion.

"The Mohammedans absolutely deny the Koran was composed by their prophet himself, or any other for him; it being their general and orthodox belief that it is of divine origin, nay, that it is eternal and uncreated, remaining, as some express it, in the very essence of God; that the first transcript has been from everlasting by God's throne, written on a tablet of vast bigness, called the preserved table, in which are also recorded the divine decrees past and future; that a copy from this table, in one volume on paper, was by the ministry of the angel Gabriel sent down to the lowest heaven, in the month of Ramadan, on the night of power; from whence Gabriel revealed it to Mohammed by parcels, some at Mecca, some at Median, at different times during the space of twenty-three years, as the exigency of affairs required; giving him, however, the consolation to show him the whole (which they tell us was bound in silk, and adorned with gold and precious stones of paradise) once a year; but in the last year of his life he had the favor to see it twice. They say that few chapters were delivered entire, the most part being revealed piecemeal, and written down from time to time by the prophet's amanuensis in such or such a part of such and such a chapter till they were completed, according to the direction of the angel" (Koran, *The Preliminary Discourse,* p. 50).

"The Mohammedans are taught by the Koran that God, in divers ages of the world, gave revelations of His will in writing to several prophets, the whole and every word of

which it is absolutely necessary for a good Moslem to believe. The number of these sacred books were, according to them, 104. Of which ten were given to Adam, fifty to Seth, thirty to Ebris or Enoch, ten to Abraham; and the other four, being the Pentateuch, the Psalms, the Gospel, and the Koran, were successively delivered to Moses, David, Jesus, and Mohammed; which last being the seal of the prophets, those revelations are now closed, and no more are to be expected. All these divine books, except the four last, they agree to be now entirely lost, and their contents unknown . . . and of those four the Pentateuch, Psalms, and Gospel, they say, have undergone so many alterations and corruptions, that though there may possibly be some part of the true word of God therein, yet no credit is to be given to the present copies in the hands of the Jews and Christians" (Koran, *The Preliminary Discourse,* p. 57).

"This Koran could not have been composed by any except God; but it is a confirmation of that which was revealed before it, and an explanation of the Scriptures; there is no doubt thereof; sent down from the Lord of all creatures" (Koran, p. 153).

"This book have we sent down unto thee, that thou mayest lead men forth from darkness into light, by the permission of their Lord, into the glorious and laudable way" (Koran, p. 186).

"We have surely sent down the Koran; and we will certainly preserve the same from corruption" (Koran, p. 191).

"It wanted little but the unbelievers had tempted thee to swerve from the instructions which we had revealed unto thee, that thou shouldest devise concerning us a different thing; and then would they have taken thee for their friend: and unless we had confirmed thee, thou hadst certainly been very near inclining unto them a little" (Koran, p. 213).

Is there a great First Cause, and if so what is its nature?

Mohammed offers the apparent fact of man's existence and the evidences of nature as proof of the existence and nature of Allah (God). He says:

"Of his signs one is, that he hath created you of dust; and behold, ye are become men, spread over the face of the earth. And of his signs another is, that he hath created for

you, out of yourselves, wives, that ye may cohabit with them. . . . And of his signs are also the creation of the heavens and the earth, and the variety of your languages, and of your complexions; verily herein are signs unto men of understanding. . . . Of his signs others are, that he showeth you the lightning, to strike terror, and to give hope of rain, and that he sendeth down water from heaven, and quickeneth thereby the earth, after it hath been dead" (Koran, pp. 303-4).

The power and knowledge of God is shown in the following passages:

"His throne is extended over heaven and earth, and the preservation of both is no burden unto him. He is the high, the mighty. . . . God is he who heareth and seeth. God is the patron of those who believe; he shall lead them out of darkness into light" (Koran p. 28).

"This is declared concerning the divine knowledge and power. . . . Verily the knowledge of the hour of judgment is with God: and he causeth the rain to descend, at his own appointed time; and he knoweth what is in the wombs of females. No soul knoweth what it shall gain on the morrow; neither doth any soul know in what land it shall die: but God is knowing and fully acquainted with all things" (Koran, p. 309).

"God is mighty and wise. . . . God is gracious towards mankind; . . . for God giveth his kingdom unto whom he pleaseth; God is bounteous and wise" (Koran, pp. 26-7).

In the Koran we read of the truth and justice of God:

"It is he who hath sent down unto you the book of the Koran, distinguishing between good and evil; and they to whom we gave the Scripture know that it is sent down from thy Lord, with truth. . . . The words of Thy Lord are perfect in truth and justice; there is none who can change his word: he both heareth and knoweth" (Koran, p. 99).

"Thus doth the mighty, the wise God, reveal his will unto thee; and in like manner did he reveal it unto the prophets who were before thee. Unto him belongeth whatever is in heaven and in earth; and he is the high, the great God. It

wanteth little but that the heavens be rent in sunder from above at the awfulness of his majesty" (Koran, p. 359).

Mohammed denounces the teaching of a trinity of persons in the one God:

"Whosoever shall give a companion unto God, God shall exclude him from Paradise, and his habitation shall be hell-fire; . . . They are certainly infidels, who say, God is the third of three: for there is no God beside one God; and if they refrain not from what they say, a painful torment shall be inflicted on such of them as are unbelievers. . . . Christ the son of Mary is no more than an apostle; other apostles have preceded him; and his mother was a woman of veracity: they both ate food. Behold how we declare unto them the signs of God's unity; and then behold, how they turn aside from the truth" (Koran, pp. 82-3).

How were the universe and man created? What is man's nature and his relationship with his Creator?

"Verily your Lord is God, who created the heavens and the earth in six days; and then ascended His throne; he causeth the night to cover the day; it succeedeth the same swiftly; he also created the sun and the moon, and the stars, which are absolutely subject unto his commands. Is not the whole creation, and the empire thereof, His? Blessed be God, the Lord of all creatures" (Koran, p. 109).

"He hath created the heavens without visible pillars to sustain them, and hath thrown on the earth mountains firmly rooted, lest it should move with you; and He has replenished the same with all kinds of beasts: and He sends down rain from heaven, and causes every kind of noble vegetable to spring forth therein. This is the creation of God: . . ." (Koran, p. 307).

"Then he set his mind to the creation of heaven; and it was smoke; and he said unto it, and to the earth, Come, either obediently, or against your will. They answered, We come, obedient to thy command. And he formed them into seven heavens, in two days; and revealed unto every heaven its office. And we adorned the lower heaven with lights, and placed therein a guard of angels. This is the disposition of the mighty, the wise God" (Koran, pp. 355-56).

The Creation of Man

"We created man of dried clay, of black mud, formed into shape: and we had before created the devil of subtle fire. And remember when thy Lord said before the angels, Verily I am about to create man, of dried clay, of black mud, wrought into shape; when therefore I shall have completely formed him, and shall have breathed of my spirit into him; do ye fall down and worship him. And all the angels worshipped Adam together, except Eblis (Satan)" (Koran, p. 192).

"We formerly created man of a finer sort of clay; afterwards we placed him in the form of seed in a sure receptacle: afterwards we made the seed coagulated blood; and we formed the coagulated blood into a piece of flesh: then we formed the piece of flesh into bones: and we clothed those bones with flesh: then we produced the same by another creation. Wherefore blessed be God the most excellent creator" (Koran, p. 257).

"Verily we created man of a most excellent fabric; afterwards we rendered him the vilest of the vile: except those who believe and work righteousness; for they shall receive an endless reward" (Koran, p. 450).

Man's Nature and Relation to God

In Mohammedanism man in his nature is the slave of God. He has no power nor will of his own. His one quality is passivity, and his relationship to his Creator that of an abject servant:

"The one supreme Being is also the only Agent, the only Force, the only Act existing throughout the universe and it leaves to all beings else, matter or spirit, instinct or intelligence, physical or moral, nothing but pure, unconditional passiveness. . . . The sole power, the sole motor, movement, energy, and deed is God; the rest is downright inertia and mere instrumentality, from the highest archangel down to the simplest atom of creation. . . .

". . . It is his singular satisfaction to let created beings continually feel that they are nothing else than his slaves, his tools, and contemptible tools also, that thus they may the

better acknowledge his superiority and know his power to be above their power, his cunning above their cunning, his will above their will, his pride above their pride; or rather, that there is no power, cunning, will, or pride save his own" (*Ten Great Religions,* pp. 486-7).

"Mohammed deemed it a monstrous absurdity to suppose that the attributes of man gave him any peculiar claims on the consideration of God. But it was worse than an absurdity; it was blasphemy to suppose that man could claim any spiritual kinship with his Creator, that any particle of the divine essence had been breathed into him. 'Almost,' he cries in horror, 'might the very heavens be rent there at, and the earth cleave asunder and the mountains fall down in fragments' " (*Ten Great Religions,* vol. ii, p. 380).

"To God belongeth whatsoever is in heaven and on earth: he spareth whom he pleaseth, and he punisheth whom he pleaseth; for God is merciful" (Koran, p. 45).

"It is God who created you in weakness, and after weakness hath given you strength; and after strength, he will again reduce you to weakness, and grey hairs: he createth that which he pleaseth; and he is the wise, the powerful" (Koran, p. 306).

What is evil and why is it in man's world?

This question is fully answered in Mohammed's story of the creation of man wherein God declares; "And we had before created the devil of subtle fire." When Satan refused to worship Adam God said to him; "O Eblis, what hindereth thee from being with those who worshipped Adam?" . . . "Get thee therefore hence; for thou shalt be driven away with stones: and a curse shall be on thee, until the day of judgment" (Koran, 192).

In his reply to God, Satan accuses his creator of seducing him and states that he knows of God's intention to destroy a part of the human race. From these passages and all the teachings of the Koran on the subject it is evident that God created evil as well as good, and man has no escape from that which was predestined for him.

"The devil replied, O Lord, because thou hast seduced

me, I will surely tempt them to disobedience in the earth; and I will seduce them all, except such of them as shall be *thy chosen servants.* God said, This is the right way with me. Verily as to my servants, thou shalt have no power over them; but over those only who shall be seduced, and who shall follow thee. And hell is surely denounced unto them all" (Koran, p. 192).

"The fate of every man have we bound about his neck; and we will produce unto him, on the day of resurrection, a book wherein his actions shall be recorded; it shall be offered him open, and the angels shall say unto him, Read thy book; thine own soul will be a sufficient accountant against thee, this day" (Koran, p. 208).

"No soul can die unless by the permission of God, according to what is written in the book containing the determinations of things" (Koran, p. 46).

"If we had been pleased, we had certainly given unto every soul its direction: but the word which hath proceeded from me must necessarily be fulfilled, when I said, Verily I will fill hell with genii and men, altogether. Taste therefore the torment prepared for you" (Koran, p. 310).

"Verily God will cause to err whom he pleaseth, and will direct whom he pleaseth. Let not thy soul therefore be spent in sighs for their sakes, on account of their obstinacy; for God well knoweth that which they do" (Koran, p. 327).

"Moreover ye and that which ye worship shall not seduce any concerning God, except him who is destined to be burned in hell. There is none of us, but hath an appointed place: we range ourselves in order, attending the commands of God: and we celebrate the divine praise" (Koran, p. 339).

"On that day they shall be dragged into the fire on their faces; and it shall be said unto them, Taste ye the touch of hell. All things have we created bound by a fixed decree; and our command is no more than a single word, like the twinkling of an eye. We have formerly destroyed nations like unto you" (Koran, pp. 393-4).

How is man to overcome evil and gain temporal and eternal happiness?

There is nothing that man can do to gain temporal or eternal happiness. If he is among those who are destined

for paradise he will be a believer in the revelations given to the Prophet of God because God created him for heaven. He will fight the battles of the Almighty, the Praised One, not for love of God but because it was foreordained that he should. His will has nothing to do with his action.

All those who are outside and remain outside the religion of Mohammed are those cursed of God from the beginning, they are those whose hearts he has closed up and the good, faithful Mohammedan is but fulfilling the divine decree of his Master when he kills the unbeliever. There is neither merit nor demerit in man's conduct good or bad,—it is the divine will. To be a staunch believer in God and his Prophet and, like his God, to have no mercy on the unbeliever is the course necessary for a Mohammedan saint.

"When ye encounter the unbelievers, strike off their heads, until ye have made a great slaughter among them; and bind them in bonds: and either give them a free dismission afterwards, or exact a ransom; until the war shall have laid down its arms. 'This shall ye do: Verily if God pleased, he could take vengeance on them, without your assistance; but he commanded you to fight his battles, that he may prove the one of you by the other. And as to those who fight in defence of God's true religion, God will not suffer their works to perish; he will guide them and will dispose their heart aright; and he will lead them into paradise, of which he hath told them. O true believers, if ye assist God, by fighting for his religion, he will assist you against your enemies; and will set your feet fast: but as for the infidels: let them perish: and their works shall God render vain" (Koran, p. 375).

"Also when thy Lord spake unto the angels, saying, Verily I am with you; wherefore confirm those who believe. I will cast a dread into the hearts of the unbelievers. Therefore strike off their heads, and strike off all the ends of their fingers. This shall they suffer, because they have resisted God and his apostle: And whosoever shall oppose God and his apostle, verily God will be severe in punishing him. . . . O true believers, when you meet the unbelievers marching in great numbers against you, turn not your backs unto

them: for whoso shall turn his back unto them on that day, unless he turneth aside to fight, or retreateth to another party of the faithful, shall draw on himself the indignation of God, and his abode shall be hell . . . and ye slew not those who were slain at Bedr yourselves, but God slew them. Neither didst thou O Mohammed cast the gravel into their eyes, when thou didst seem to cast it; but God cast it, that he might prove the true believers by a gracious trial from himself; for God heareth and knoweth. This was done that God might also weaken the crafty devices of the unbelievers" (Koran, p. 127).

The eternal rewards and punishments are set forth in the following and are repeated many times throughout the Koran:

"Verily the pious shall have an excellent place to return unto, namely, gardens of perpetual abode, the gates whereof shall stand open unto them. As they lie down therein, they shall there ask for many sorts of fruits, and for drink; and near them shall sit the virgins of paradise, refraining their looks from beholding any beside their spouses, and of equal age with them. This is what ye are promised on the day of account. This is our provision; which shall not fail. This shall be the reward of the righteous. But for the transgressors is prepared an evil receptacle, namely, hell: they shall be cast into the same to be burned, and a wretched couch shall it be. This let them taste, to wit, scalding water, and corruption flowing from the bodies of the damned, and divers other things of the same kind. And it shall be said to the seducers, This troupe which was guided by you, shall be thrown, together with you, headlong into hell" (Koran p. 343).

"These are they whose hearts God hath sealed up, and who follow their own lusts: but as to those who are directed, God will grant them a more ample direction, and he will instruct them what to avoid. . . .

"These are they whom God hath cursed, and hath rendered deaf, and whose eyes he hath blinded. . . .

"Verily those who believe not, and turn away men from the way of God, and make opposition against the apostle, after the divine direction hath been manifested unto them,

shall not hurt God at all; but he shall make their works to perish. O true believers, obey God; and obey the apostle: and render not your works of no effect. . . . Behold, ye are those who are invited to expend part of your substance for the support of God's true religion; and there are some of you who are niggardly. But whoever shall be niggardly, shall be niggardly toward his own soul: for God wanteth nothing, but ye are needy: and if turn back, he will substitute another people in your stead, who shall not be like unto you" (Koran, pp. 376-7).

Conclusions

According to the history of Mohammed, from his young manhood on to his fortieth year, when he conceived the idea of the new religion, he had always been a man of kindly, courageous nature, a faithful servant, a good husband and father, a trustworthy friend, and a generous enemy. But as his power of so-called divine vision unfolded he determined to establish his teaching by the sword, and from that time became crafty, cruel and treacherous, resorting to the most terrible forms of punishment and death. If this devastation had been brought about by the greed and rapacity of his army, as often happens in war, it might have been excusable; but to have been commanded by the prophet himself because of the revelation which he had received, makes it impossible to believe that the Koran was ever authorized by God or delivered to Mohammed by the angel Gabriel. Hence, the effect which Islam had upon the character of its founder is a serious objection to its adoption.

Mohammed claimed he was a prophet of God and had the power of miracles, but discounted the value of miracles in establishing the divine authority of the Koran by his teaching that those whom God intended for heaven would accept His revelation without this proof, and those predestined to hell could not believe though they witnessed countless miracles.

"And though we sent down angels unto them, and the dead had spoken unto them, and we had gathered together before them all things in one view; they would not have believed, unless God had so pleased. . . . It is he who hath sent down unto you the book of the Koran, distinguishing between good and evil; and they to whom we gave the scripture know that it is sent down from thy Lord with truth" (Koran, p. 99).

The teachings of Mohammed, if true, would belittle God and detract from what we know about man. While there are many reasons to believe that there is a conscious, intelligent Creator, there is nothing in the creation which we see that would compel us to conclude that He is without love, mercy or justice, which He would be if half the human race were damned, not because of their own unrepented evil deeds, but because God had willed their damnation when He created them. Furthermore there is nothing in man's nature or achievement that would lead us to think that he was created and destined to be a slave even to the will of his Creator. On the contrary what we know of the work of the First Cause and of the work of man would indicate a likeness of mental and spiritual attributes, that of free-will among the others—the difference being that the powers of God are infinitely and limitlessly greater than those of man.

It is easy to understand how the religion of the Koran might appeal to the savage Arab tribes that flourished in 500 A.D., but it would hardly satisfy the reason or ideals of the kind of people who have built up the twentieth century civilization in the western world.

In a word, the religion of Islam is undesirable because it is dishonorable to God as it attributes to Him the salvation or damnation of the whole human race by a decree made in the beginning; it brutalizes man by regarding him as a slave to his Creator, and robs him of all free-will in either gaining or losing his temporal or eternal happiness.

CHAPTER XI

CHRISTIANITY

Jesus Christ is the founder of Christianity. Jesus means Saviour, and Christ, which came to be His official title, signifies "The Anointed." He was of Jewish extraction and it was the belief of these people that all who were called of God to do a special work for Him were anointed by an out-pouring of the Holy Spirit.

Christ claimed, and His followers believed Him, to be the Redeemer who, according to the Scriptures, God had promised to send to the world and in whom all the types of the Jewish sacrifices and priesthood were to be fulfilled.

Divinity of Christ

Christianity bases its claim of the divinity of Christ upon the proof which it offers that He fulfilled perfectly all the prophecies in regard to the coming, life and work of the promised Saviour, and also on the record of numerous and mighty miracles performed by Him and by those whom He empowered to carry on His work.

Sacred Books of Christianity and Claim of Divine Revelation

The Old and New Testaments, known as the Bible, are the sacred books of this religion. Many of the books of the Old Testament were written hundreds of years, and none of them later than a century, before Christ was born. Christ Himself never wrote any part of the New Testament, and, as far as is known, never commissioned any

person to write it, but Christianity claims that the Bible is the revelation of God and contains the essentials of Christ's teaching. Hence we must use it in seeking the answers to our questions.

In the very beginning of this study we find that there are two separate Bibles known today as the Douay and the King James versions, so it will be necessary to review the history of the beginnings of Christianity and the teachings of Christ as given identically in both versions, and of the profane history of the Bible itself in order to find if Christ approved of the Old Testament, how the New came into existence, why we have two versions and which of these has the right to claim the authority of the founder of Christianity.

The first converts which Jesus made were from among His own people, the Jews, and for many centuries the ancient Jewish Scriptures had been handed down to them as the messages of God. From these they had learned of God's dealings with men from the beginning of the world, with themselves as His chosen people, and of His promise to send them a Redeemer.

When Christ began His active work He entered the Synagogue, as was His custom, and having received the Scripture, He read from Isaias the passages describing the work of the expected Redeemer. When He had finished He said to those present: "This day is fulfilled this Scripture in your ears." (Luke iv, 14-21.)

Christ made no corrections in the Scriptures,—on the contrary He vouched for their divine authority by saying:

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For amen I say unto you, till heaven and earth pass, one jot, or one tittle shall in no wise pass from the law, till all be fulfilled." (Matthew v, 17, 18.)

Very early in His mission Jesus chose and trained twelve men to carry on His work, and singling out one of their number who had been favored with a revelation from the Father, He appointed him head or chief of the Kingdom which He was about to establish, and which He designated as His Church. To this Church and its head He gave the promise of the guidance and authority of God in all spiritual matters pertaining to man's temporal and eternal happiness.

"He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art Christ, the Son of the living God. And Jesus answering, said to him: Blessed art thou, Simon Bar-Jona: because flesh and blood hath not revealed it to thee, but my Father who is in heaven.

"And I say to thee: That thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose on earth, it shall be loosed also in heaven." (Matthew xvi, 15-20.)

In His instructions to His Apostles He admonished them to be obedient to the Church. He told them that her decisions would be final, and that He would be present at all their councils that would be called in His name:

"But if thy brother shall offend against thee, go, and rebuke him between him and thee alone. . . . And if he will not hear thee, take with thee one or two more, that in the mouth of two or more witnesses every word may stand.

"And if he will not hear them: tell the Church: and if he will not hear the Church, let him be to thee as the heathen and the publican.

"For where there are two or three gathered together in my name, there am I in the midst of them." (Matthew xviii, 15-20.)

That the people would be obliged to accept the teachings of the Apostles, their successors, and the Church as

having the authority of Christ Himself, is shown in these words:

"But into whatsoever city you enter, and they receive you not, going forth into the streets thereof, say: Even the very dust of your city that cleaveth to us, we wipe off against you. Yet know this, that the kingdom of God is at hand. . . .

"But it shall be more tolerable for Tyre and Sidon at the judgment than for you. . . .

"He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me." (Luke x, 10, 11, 14-16.)

At the last supper which Christ ate with His Apostles He reminded Peter of his place as head of His Church and as such that he would be the object of attack by the enemy:

"Simon, Simon, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not! and when thou art converted, strengthen thy brethren." (Luke xxii, 31, 32.)

Shortly after His resurrection Christ came to dine with His Apostles and on this occasion He required a three-fold expression of love from Peter. Each time He commended the care of His flock to this Apostle whom He has placed at the head of His Church:

"Feed my lambs,—Feed my lambs,—Feed my sheep." (John xxi, 16, 17.)

In His final instructions to His Apostles He said: "All power is given to me in heaven and earth. Going, therefore, teach ye all nations: baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

"Teaching them to observe all things which I have commanded you: And behold I am with you all days, even to the consummation of the world." (Matthew xxviii, 18-20.)

The Apostles and the whole Christian body believed that Christ was building an institution, not for the lifetime of

one man, but a Church that would remain in the world to combat evil to the end of time: that He was promising divine guidance to the Church and to the Apostles and their successors who, working under her authority, would continue in His truth until the end of the world.

In the lifetime of the Apostles we have an example of the necessity for a recognized authority in the Church. A difficulty arose with a certain sect of Pharisees who had become Christians and who were claiming that the converts to the faith must be circumcised and continue to observe all the Mosaic laws. Other Christians were contending that this was not the teaching of the Master, and they refused to submit to the burden. The controversy had become a problem to the Apostles and to the bishops appointed by them in the different localities. A synod or council was called to meet in Jerusalem. It was presided over by St. James who was bishop of that See. There was much discussion as every phase of the question was put before the assembly and when all was heard——

"Peter rising up said to them: Men, and brethren, you know that in former days God made choice among us, that by my mouth the Gentiles should hear the word of the gospel, and believe, and God who knoweth the hearts gave testimony, giving unto them the Holy Ghost, as well as to us; and put no difference between us and them, purifying their hearts by faith. Now therefore, why tempt you God to put a yoke upon the neck of the disciples, which neither our fathers nor we have been able to bear. By the grace of the Lord Jesus Christ, we believe to be saved in like manner as they also." (Acts xv, 7-11.)

It is further recorded that Peter's decision was received as final and a letter incorporating his pronouncement was formulated by St. James and endorsed by all present who went out to their different missions carrying the epistle to the people. It was heard with great joy by the Christians and accepted by the faithful as the unquestioned authority

for their future guidance. The history of Christianity shows that this was the method of deciding all disputed questions of faith and morals from the days of the council of Jerusalem down through the centuries.

At different times, varying from six to sixty-four years after the Ascension of Christ, the evangelists, Matthew, Mark, Luke and John, wrote the Gospels which consist of the teachings of Christ, much of which is recorded in His own words. In addition, John wrote the Apocalypse, and Luke the Acts of the Apostles. John, Peter, Paul, Jude and James wrote letters, or epistles, to the infant churches which were being established in different places. These writings were all accepted by the Church, the Gospels as the word of Christ, and the others as inspired by God, and were later known as the New Testament.

It is now admitted by the best authorities that St. Peter established his See in Rome. From that time the Bishop of Rome was recognized as the successor of Peter in the supreme headship of the Church, the title of which office was later fixed as Pope because he was considered the Father of all Christendom, just as the Church gradually came to be called the Catholic Church because of its universality. When schisms and heresies arose within the Church the conflict centered around the Roman See. The schismatic was always found attacking the authority of Rome or denying the right of that Bishop to interfere with his conception of the teaching of Christ, and it is equally true that it has always been the voice of the Bishop of Rome that has decided the deliberations of the lawful synods and councils that have been held from time to time as questions arose in regard to the doctrine of the Master. If the dissenter did not listen to the voice of the Church, which often happened, he was excommunicated by his own act, or by solemn pronouncement of the Pope.

In the fourth century the Church, acting on the authority

given by Christ, decided upon the authenticity and inspiration of certain parts of the Old Scriptures which had been called into question.

The Jews had been claiming that there were seven books of the Old Testament, namely, Tobias, Judith, Wisdom, Ecclesiasticus, Baruch, I and II Machabees, with portions of Esther and Daniel, which were not inspired and had never been an official part of the Hebrew Bible. The early Church claimed that these books were counted among the inspired writings by the best Jewish authorities up to the time of Christ, for the reason that they formed a part of the Scriptures in use in the Jewish synagogues, a translation of the Hebrew text into the Greek, known as the Septuagint, and were used by Christ and the Apostles.

This Greek translation is called Septuagint because it is commonly supposed to have been made by seventy-two Jewish scholars who were sent from Jerusalem to Alexandria for this purpose. Alexandria was then the great center of learning in Egypt and it is estimated that two-fifths of its population were Jews who, after the dispersion, were scattered throughout other countries and settled largely in this city. Greek was a universal language and these wanderers soon adopted it and began to forget their native tongue, in fact for the rising generation of Hebrews outside of Palestine, Greek become the maternal language.

It thus became necessary to interpret the Pentateuch, or Mosaic Law, from the Hebrew tongue into the Greek so that it might be understood in the synagogues where, according to Jewish custom, it must be read. As a measure of preserving the Jewish faith under these conditions the translation of the Mosaic Law was first made into the Greek tongue, followed later by the translation of the Prophets and The Writings.

While we have no authentic account of the translators who undertook this task, we do know that no people ever

lived who had greater reverence for their Scriptures or more determination that their people should know them, than the Jews; it therefore goes without saying that these translators were chosen for the task because of their learning and piety.

The Septuagint is the most ancient, and therefore should have been the most carefully made, of all the translations of the Hebrew Scriptures, and it grants to every one of the books and passages repudiated and discarded by the Jews of the Christian era, a place of honor with all the other books of the Old Testament as the inspired word of God.

"The Greek version known as the Septuagint, welcomed by the Alexandrian Jews, spread quickly throughout the countries in which Greek was spoken; it was utilized by different writers, and supplanted the original text in liturgical services. Plilo of Alexandria used it in his writings and looked on the translators as inspired prophets; it was finally received by the Jews of Palestine (which was the home and center of Judaism), and was employed notably by Josephus the Palestinian historian. . . . The Jews made use of it long before the Christian era, and in the time of Christ it was recognized as the legitimate text, and was employed in Palestine, even by the rabbis. The Apostles and Evangelists utilized it also and borrowed Old Testament citations from it, especially in regard to the prophecies" (*Catholic Encyclopedia,* vol. xii, p. 723).

"In the first century A.D. the Septuagint version was universally accepted by the Jews of the dispersion as Scripture and from them passed on to the Christian Church.

"The position of the Septuagint, however, as the official Greek representative of the Old Testament did not long remain unchallenged. The opposition, as might be expected, came from the side of the Jews and was due partly to the controversial use which was made of the version by the Christians, but chiefly to the fact that it was not sufficiently in agreement with the standard Hebrew text established by Rabbi Aquiba and his school. Hence arose in the second century A.D. the three versions of Aquila, Sym-

machus and Theodotion" (*Encyclopedia Britannica,* vol. iii, p. 580.)

"Finally a reaction against the use of the Septuagint set in among the Jews after the destruction of the Temple, a movement which was connected with the strict definition and fixing of an authoritative text by the rabbis of Palestine. But long usage had made it impossible for the Jews to do without a Greek Bible, and to meet this want a new version was prepared corresponding accurately with the canon and text of the Pharisees. This was the version of Aquila, which took the place of the Septuagint in the synagogues and long continued in use there" (*Encyclopedia Britannica,* vol. xxiv, p. 653).

From this it seems that it was not until after the coming of Christ and His rejection by the Jewish Church that these books and passages were denied divine authority by the Jews. However, in the fourth century some of the ablest men in the Christian Church questioned the inspiration of this part of the sacred text. Great authorities like Origen, Augustine and even Jerome, were of the opinion that all books placed in the catalog of the Old Testament should have the sanction of Jewish antiquity. But as will be seen by the official action of its councils confirmed by the Popes, the Church declared and maintained its confidence in the authority of Jesus Christ and His Apostles, placing their approval of the Septuagint above that of any earthly opinions either Jewish or Christian.

These great men who questioned the validity of the disputed books voiced their objections merely as opinions, and after the decision of the Church they accepted her findings without question.

For the first three centuries of the Christian era the New Testament was not collected in the form in which we have it today; during these dangerous times many thousands of Christians were martyred who never saw or read a line that the Apostles had written. Because of the terri-

ble persecutions everything Christian had to be hidden, and especially any written evidences of the teaching of Christ and His Apostles. If there were any such found by the Roman authorities they were destroyed and those with whom they were found had to renounce their faith or they were put to death.

The Church gathered and treasured every scrap of writing that could be traced to the Apostles, and, as Christianity spread, these gospels and epistles which were written originally in the Greek had to be translated into different languages as they were needed by the bishops in the new countries that were coming into the faith. These translations were made into the Armenian, Syriac, Coptic, Arabic, Ethiopic and Latin. But despite all the precautions used by the Church many spurious letters and documents said to have been written by the Apostles were in circulation, even among the faithful, and many were giving up their lives in defense of that which was valueless. Something had to be done to preserve the purity of the Scriptures and for the protection of the people.

To meet this need the bishops in the different parts of the Christian countries convened, under the direction of the Pope, to examine and sift everything pertaining to apostolic writing. With all the proof that could be laid before her councils and popes, with tradition to aid her, and trusting the divine guidance which had been promised her, the Church sifted, weighed, rejected and accepted until the work was complete.

These councils had before them (1) the books acknowledged to be canonical, namely, the four Gospels, the thirteen Epistles of St. Paul, and the Acts of the Apostles: (2) what were known as the "disputed writings"; among these were the Epistle of St. Paul to the Hebrews, the second Epistle of St. Peter, the second and third Epistles of St. John, the Epistle of St. Jude and the Apocalypse of St.

John. It was questioned whether these men had written them; they were acknowledged in some places and disputed in others. (3) There was another class which the authorities knew to be false and these were officially declared so.

The synod of Hippo held in 393 and the synod of Carthage in 397 fixed upon a list of the books of Scripture which they held to be genuine and in which the above mentioned "disputed writings" were included as valid. At the end of their enumeration they added these lines which show their harmony with the authorities at Rome: "But let the Church beyond the sea (Rome) be consulted about confirming this canon." St. Augustine was one of the forty-four bishops present who signed this document which in due time was confirmed by the Pope.

Pope Damasus then delegated St. Jerome to make a new Latin version of the whole Bible, a task which occupied about twenty-one years. For the Old Testament he used, not the Septuagint, but the original Hebrew text from which it was translated. He made his translation of the New Testament from the Greek in which the Apostles wrote it. This was the celebrated Latin Vulgate, and was passed by all the councils and received its final approval by the council over which Augustine presided in 419. It was confirmed by Pope Damasus and later by Boniface. This Bible, consisting of seventy-three books—forty-six in the Old Testament, and twenty-seven in the New, was given to the world and accepted by all Christendom until the fifteenth century.

Toward the end of the fourteenth century a Catholic priest, John Wyclif, who was a Doctor of Theology at Oxford University, after many difficulties with his religious superiors, began to denounce the authority of the Church and finally attacked its most cherished dogma, the reality of Christ in the Eucharist. He based his rebellion on the claim that the Bible and the Bible alone is the guide of

faith and that every man has the right to read this Book and interpret it according to his own judgment. He made a translation of the Latin Vulgate into the English, but because his work was unauthorized it was not accepted by the Church. His followers formed an organization called the Lollards and flourished for some time.

The principles of Wyclif came into new life and activity about one hundred years later when another priest, Martin Luther, began what is known as the Protestant Reformation in the sixteenth century. Like Wyclif, he denied the authority of a teaching Church and established his reformation on the rallying cry, the Bible and the Bible alone the guide to faith, and the right of private interpretation of the Sacred Books.

Luther proceeded to have a German translation of the Bible made, not from the Latin Vulgate, but from the Hebrew and Greek versions. While denying the inspiration of the seven books and the several passages of the Old Testament previously rejected by the Jews, he allowed them to be retained as apocrypha.

From the New Testament he tried to exclude the Epistles of St. James and St. Jude, the Epistle of St. Paul to the Hebrews, and the Revelation of St. John, but in this he did not succeed because of the more conservative reformers of his day who would not consent to their omission. Luther's translation, begun in 1522, was completed in about 1545 and went through ten editions during his lifetime.

Following on Luther, new reformers and consequently new versions of the Bible seemed to spring up over night. We will mention only a few of the most important. Tyndall's Bible appeared in 1525, Cloverdale's Bible in 1535, Matthew's Bible in 1537, Cromwell's or the Great Bible in 1539, the second edition of which is known as Cranmer's Bible; the Geneva Bible in 1557-60 and following later the Bishop's Bible in 1568.

By this time the art of printing was in general use and thousands of these different versions were struck off and circulated among the common people, who were reduced to all manner of confusion and ridiculous beliefs by the contradictions and errors of the Bibles that were supposed to be the unerring guides sent by God to direct them.

The thinking men among the English speaking Protestants began to be dissatisfied with these conditions and determined to find a remedy, so upon the accession of King James I to the throne of England a commission was appointed for the purpose of revising the Protestant Bible. This commission consisted of forty-seven selected men who were divided into groups of six. Each group took a definite part of the Bible for its special work. They chose the Bishop's Bible which was then in general use in the Church of England, and attempted to correct it by comparing it with other versions and with the Hebrew and Greek. When they had finished their task another committee was chosen from the original forty-seven which studied and passed upon the work as a whole, with the result of a new version known as the Authorized Version of the King James Bible. It took these men two years and nine months to complete their task and it is looked upon as a masterpiece of English literature.

This new edition rejected the seven books and the passages of the Old Testament that had been discarded by the Jews and the earlier Protestant versions, but its New Testament is very similar to the Catholic New Testament.

The first edition of the Authorized version of the King James Bible appeared about 1611, soon after the new Douay Version issued by the Catholic Church. Both have been revised to some extent since that date, but they remain practically the same.

In regard to the inspiration of the disputed books of the Old Testament, for the Christian who believes that Christ

is God there can be no question about accepting His authority before that of any number of men no matter how wise or devout they may be. If the Septuagint translation so universally in use in the days of Christ had contained books teaching doctrines not authorized by God, He who came to fulfill the law and teach all truth would surely have corrected these errors. This is the premise upon which the Catholic Church based her decision on the matter in the fourth, the fifteenth and the sixteenth centuries and we must admit that it is the only logical conclusion possible to a Christian.

There is no teaching more jealously guarded by the Church than that the Apostles were inspired by God in the writing of their Gospels and Epistles, which are of great value as a record of the life and accomplishments of the Redeemer; yet she declares that if they had never been written the presence of the Church with its long unbroken line of Popes reaching back to the days of Christ, which is a miracle in itself, would prove the existence of a divine founder and carry the conviction that His doctrine, which she has taught unchanged for two thousand years, is truth and is guarded by the power of God.

From this review of the history of the Bible we are forced to three conclusions:

First, that no one accepting either the Douay or King James version of the New Testament as the inspired word of God can question the fact that Christ did establish a Church and promised it divine guidance and unlimited judicial power that was to last to the end of the world, for this is recorded in both versions.

Second, there can be no question but that the Catholic Church has preserved the Bible throughout the ages as it was accepted and used by all Christendom from the Apostolic days down to the beginning of the Reformation.

Third, we must admit that the Catholic Church is the

only Christian denomination that can successfully prove its descent from the time of Christ. All others have their beginning at some period between the first and twentieth centuries and they bear the stamp of some man's authority, generally a bishop, priest or layman who discarded an important tenet of the ancient faith.

Since the Catholic Church is the only one claiming the divine prerogative of infallibility promised by Christ, and since it has been the guardian of the Scriptures from the beginning of their history, we will be obliged to seek the answers to our questions in the version authorized by this Church.

Is there a God, and if so what is His nature?

The opening statement of the first chapter of Genesis declares the existence of God and His nature as a Creator: "In the beginning God created heaven, and earth."

God declared Himself to Moses in these words: "I AM WHO I AM. . . . Thou shalt say to the children of Israel: The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me to you. This is my name forever, and this is my memorial to all generations. . . ." (Exodus iii, 14, 15.)

To the prophet Isaias, who came much later than Moses and who, according to Hebrew genealogy, belonged to the royal blood of the kings of Juda, God announced His existence and Oneness: "I am the first, and I am the last, and besides me there is no God." (xliv, 6.)

In Psalms we read of the glory, beauty, strength and eternal existence of God: "The Lord hath reigned, he is clothed with beauty: the Lord is clothed with strength. . . . Thy throne is prepared from of old: thou art from everlasting. . . . Wonderful is the Lord on high." (xcii, 4.)

The prophets speak of the love and mercy of God. Jeremias says: "Yea, I have loved thee with an everlasting

love, therefore have I drawn thee, taken pity on thee." (xxxi, 3.)

"In his love and in his mercy he redeemed them, and carried them, and lifted them up all the days of old." (Isaias lxiii, 9.)

Of the providence of God we read in Ecclesiastes: "Every man that eateth and drinketh, and seeth good of his labor, this is the gift of God." (iii, 13.)

The name of God as Creator, Father and Giver of all good things was constantly on the lips of Christ and His Disciples as recorded in the New Testament. St. John tells of the nature of God: "God is Spirit: and they that adore Him, must adore Him in spirit and in truth." (iv, 24.)

St. Paul says: "One God and Father of all, who is above all, and through all, and in us all." (Ephesians iv, 6.)

St. John declares the infinite love of God: "For God so loved the world, as to give His only begotten Son: that whosoever believeth in Him may not perish, but have life everlasting." (iii, 16.)

St. Luke writes of His mercy in these words: "His mercy is from generation to generation to them that fear Him." (i, 50.)

Speaking of the providence of God Christ says: "If you then being evil, know how to give good gifts to your children: how much more will your Father who is in heaven give good things to them that ask Him?" (Matthew vii, 11.)

Christ further taught of the Trinity in the nature of God, God the Father, God the Son and God the Holy Ghost; that these three Persons are separate and distinct, yet one in nature and essence. He claimed His place as God the Son, the Second Person of the Trinity:

"No man cometh to the Father but by me. If you had known me, you would without doubt have known my Father also: and henceforth you shall know him, and you have seen him." (John xiv, 7.)

Christ taught that Baptism, which is the door to His kingdom, should be conferred in the name of the Trinity, the Father, Son and Holy Ghost. (Matthew xxviii, 19.)

How were the universe and man created? What is man's nature and relationship to God?

The story of the creation of the universe is given by Moses in the first two chapters of Genesis and is repeated and confirmed by revelations made to later prophets: "In the beginning God created heaven and earth. . . . And God saw all the things that He had made, and they were very good." (Genesis i, 1-31.)

"The heavens show forth the glory of God, and the firmament declareth the work of his hands. Day unto day uttereth speech, and night unto night showeth knowledge. . . ." (Psalms xviii, 2-4.)

In Esdras we read: "Thou thyself O Lord, alone, thou hast made heaven, and the heaven of heavens, and all the host thereof; the earth and all the things that are in it: the seas and all that are therein: and thou givest life to all these things, and the hosts of heaven adore thee." (II Esdras ix, 6.)

Christ taught of God as the Creator of the Universe when He foretold the final destruction of the world: "For in those days shall be tribulations, as were not from the beginning of the creation which God created until now, neither shall be." (Mark xiii, 19.)

The Old Testament gives the story of the creation of man in the following words:

"And he (God) said: Let us make man to our image and likeness. . . . And the Lord God formed man of the slime of the earth: and breathed into his face the breath of life, and man became a living soul. . . .

"And the Lord God cast a deep sleep upon Adam: and when he was fast asleep, he took one of his ribs, and filled up flesh for it. And the Lord God built the rib which he took from Adam into a woman: and brought her to Adam.

And Adam said: This is now bone of my bones, and flesh of my flesh; she shall be called woman, because she was taken out of man." (Genesis ii, 18-24.)

"And God blessed them, saying: Increase and multiply, and fill the earth, and subdue it, and rule over the fishes of the sea, and the fowls of the air, and all living creatures that move upon the earth." (Genesis i, 28.)

Christ corroborated these statements on creation when He said:

"But from the beginning of the creation, God made them male and female." (Mark x, 6.)

Man's nature and relation to God is described in these passages:

"God created man of the earth, and made him in His own image. And He turned him into it again and clothed him with strength according to Himself. He gave him the number of his days and time, and gave him power over all things that are upon the earth. He created of him a helpmate like to himself: He gave them counsel, and a tongue, and eyes, and ears, and a heart to devise: He filled them with the knowledge of understanding." (Ecclesiasticus xvii, 1-5.)

Of the gifts that were beyond the natural and hence were called preternatural gifts, the same writer says:

"He created in them the science of the spirit, He filled their hearts with wisdom, and shewed them both good and evil. . . . Moreover He gave them the law of life for an inheritance." (Ecclesiasticus xvii, 6-9.)

That God gave man a supernatural gift known as sanctifying grace, which enabled him to enter into the intimate relationship with God of an adopted child, to live in His glory for all eternity, is shown by these words:

"He made an everlasting covenant with them, and He shewed them His justice and judgments. And their eyes saw the majesty of His glory, and their ears heard His glorious voice." (Ecclesiasticus xvii, 10, 11.)

Christ taught of man as the adopted child of God and declared his likeness to his Maker. He said:

"Be you therefore perfect as also your heavenly Father is perfect." (Matthew v, 48.)

St. John describes man as the adopted son of God in these words:

"But as many as received him, he gave them the power to become the sons of God, to them that believe in his name. Who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God." (i, 12, 13.)

Man's place and work in the physical universe is also described:

"He set His eye upon their hearts to shew them the greatness of His works: that they might praise the name that He hath sanctified: and glory in His wondrous acts, that they might declare the glorious things of His works." (Ecclesiasticus xvii, 7, 8.)

David says:

"Thou hast made him a little less than the angels, Thou hast crowned him with glory and honor; and hast set him over the work of thy hands." (Psalms viii, 6.)

That God created man with the dignity of free-will is clearly shown in the following passages:

"God made man from the beginning, and left him in the hand of his own counsel. He added His commandment and precepts: if thou wilt keep them, they will preserve thee. Before man is life and death, good and evil: that which he shall choose shall be given him." (Ecclesiasticus xv, 14-18.)

The whole teaching of Christ sets forth the free-will of man. He continually exhorts the people to do good and obey the commandments of the Father. He warns them of the punishments which will fall upon them if they elect to do evil. This would all be to no purpose if men were not

free to obey or disobey. Christ lamenting over the wicked will of the people of Jerusalem said:

"Jerusalem, Jerusalem. . . . How often would I have gathered thy children, as the hen doth gather her chickens under her wings, and thou wouldst not? Behold, your house shall be left to you desolate." (Matthew xxiii, 37, 38.)

Reasoning from the Scriptural story of man's creation, we could only conclude that he is unique in his nature, as he is the only being in whose creation the natural and supernatural worlds of God are united; that by the use of his bodily senses, the spirit of man, made in the likeness of God, learns to know itself and its Maker; and through the presence of the spirit the physical body and its senses are elevated to a consciousness not granted to any other creature in this world.

According to this teaching, the purpose of this union of spirit and matter, in the creation of man, is that the invisible spirit might bring the visible matter to glorify God in all His "wondrous acts." "For their eyes had seen His divine majesty, and their ears had heard His glorious voice." The mission of God's children for time, and their glory for eternity, was to know and proclaim the works of God.

What is evil, and how did it come into man's world?

The Old and New Testaments teach that there is but one real evil and that is rebellion against the will of God; that all of the so-called evils of the world are but the consequences of this sin. The Old Scriptures state that rebellion against the Divine Will was first instigated by an angelic being, Lucifer (Light), for which he and all who followed him were cast out of heaven into eternal darkness; that through the malice of these fallen angels the sin of rebellion against God was introduced into man's paradise of pleasure.

"How art thou fallen from heaven, O Lucifer, who didst

rise in the morning? How art thou fallen to earth, that didst wound the nations? And thou saidst in thy heart: I will ascend into heaven, I will exalt my throne above the stars of God, I will sit in the mountain of the covenant, in the sides of the north. I will ascend above the heights of the clouds, I will be like the most high." (Isaias xiv, 12-14.)

"And it came to pass, when on a certain day the sons of God came, and stood before the Lord, and Satan came among them, and stood in His sight, that the Lord said to Satan: Whence comest thou? And he answered and said: I have gone around about the earth and walked through it." (Job ii, 1, 2.)

Christ and His Apostles confirmed all of these teachings concerning the sin of Satan. To the seventy disciples whom Christ sent out to do His work, He said:

"I saw Satan like lightning falling from heaven." (Luke x, 18.)

St. John describes this event as seen by him in a vision:

"And that great dragon was cast out, that old serpent, who is called the Devil and Satan, who seduceth the whole world; and he was cast unto the earth, and his angels were thrown down with him." (Revelations xii, 9.)

Christ declared that His mission was to destroy the kingdom of Satan in the world:

"But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you." (Matthew xii, 28.)

In the second chapter of Genesis we read of the beginning of evil in man's realm:

"And the Lord God took man, and put him into the paradise of pleasure, to dress it, and to keep it. And He commanded him, saying: Of every tree of paradise thou shalt eat.

"But of the tree of knowledge of good and evil, thou shalt not eat. For in what day soever thou shalt eat of it, thou shalt die the death." (Genesis ii, 15-17.)

"Now the serpent was more subtle than any of the beasts of the earth which the Lord God had made. And he said

to the woman: Why hath God commanded you, that you shall not eat of every tree of paradise?

"And the woman answered him, saying: Of the fruit of the trees that are in paradise we do eat: But of the fruit of the tree that is in the midst of paradise, God hath commanded us that we should not eat; and that we should not touch it, lest perhaps we die.

"And the serpent said to the woman: No you shall not die the death. For God doth know that in what day soever you shall eat thereof, your eyes shall be opened: and you shall be as Gods, knowing good and evil.

"And the woman saw that the tree was good to eat, and fair to the eyes, and delightful to behold: and she took of the fruit thereof, and did eat, and gave to her husband who did eat." (Genesis iii, 1-6.)

According to the Scriptures, by this act of disobedience to the command of God, the knowledge of evil became a part of man's consciousness and instead of making them as God, as Satan had promised, their rebellion robbed them of the preternatural and supernatural gifts which God had given them and they found themselves the subjects instead of the masters of evil and of the natural law of the world. For we read:

"And the eyes of them both were opened: and when they perceived themselves to be naked, they sewed together fig leaves, and made themselves aprons. And when they heard the voice of the Lord God. . . . Adam and his wife hid themselves from the face of the Lord, amidst the trees of paradise." (Genesis iii, 7, 8.)

From this Scriptural story of the first man it would seem that his sin was more grievous and far reaching than that of any other being belonging to the human family.

First, the gift which he received in his creation raised all his mental faculties far above the natural powers of man. He knew God as no other man born under natural law has ever known Him. He knew that God's will for him held only good, and that evil in any form should never touch him.

With the light which sanctifying grace shed in his soul Adam's will was in perfect accord with the will of God. Adam and Eve knew God's command; they heard it uttered by the same Divine Voice that had given them dominion over their own bodies and over the earth. And their eyes saw the majesty of God's glory. Therefore, when they denied the supremacy of their Creator by putting their trust and faith in a creature, when by their disobedience they joined in the rebellion of Satan, preferring his will to the Divine Will, they had none of the limitations that might mitigate the malice of a like treason in fallen man.

When the first man and woman sinned, turned away from God and united their minds and wills with the prince of evil, they not only brought disaster upon themselves by the loss of God and His sanctifying grace, but they entailed this loss upon the whole human race which was then in the loins of Adam. Through him "the trail of the serpent is over us all"; the stain of original sin darkens the soul at its creation, for now all men are born without that grace which God gave to Adam and intended him to pass on to his posterity through the law of inheritance.

This grace was a supernatural gift to which man had no natural right, hence when it was lost he could not regain it by any effort of his own; and because of the darkness of understanding, the weakness of will and the strong tendency to evil which became a part of his mind as the consequence of Adam's sin, it would be impossible for any man to make himself worthy of the restoration of divine grace.

In Wisdom we read of the great gifts which God bestowed upon Adam and that the punishment which fell upon him was the result of his choice in turning from God to make terms with the enemy of his happiness:

"For God made not death, neither hath He pleasure in the destruction of the living. For He created all things that they might be: And He made the nations of the

earth for health; and there is no poison of destruction in them, nor kingdom of hell upon the earth. For justice is perpetual and immortal.

"But the wicked with works and words have called it to them: and esteeming it a friend have fallen away, and have made a covenant with it: because they are worthy to be of the part thereof." (Wisdom i, 13-16.)

How is man to overcome evil and gain temporal and eternal happiness?

It is written that God did not forsake His erring children. He called them to Him and pronounced the punishment they had brought upon themselves, but while rebuking the serpent He declared His intention to take upon Himself their redemption, though He did not exclude man from having a part in the work of his own salvation.

"And the Lord God called Adam, and said to him: Where art thou? And he said: I heard thy voice in paradise; and I was afraid, because I was naked, and I hid myself.

"And He said to him: And who hast told thee that thou wast naked but that thou hast eaten of the tree whereof I commanded thee that thou shouldst not eat?

"And Adam said: The woman whom thou gavest me to be my companion gave me of the tree and I did eat. And the Lord said to the woman: Why hast thou done this? And she answered: The serpent deceived me and I did eat.

"And the Lord God said to the serpent: Because thou hast done this thing, thou art cursed among all cattle, and beasts of the earth: upon thy breast shalt thou go, and earth shalt thou eat all the days of thy life.

"I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head and thou shalt lie in wait for her heel.

"To the woman also He said: I will multiply thy sorrows, and thy conceptions: in sorrow thou shalt bring forth children, and thou shalt be under thy husband's power, and he shall have dominion over thee.

"And to Adam He said: Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree whereof I commanded thee that thou shouldst not eat, cursed is the

earth in thy work; with labor and toil shalt thou eat thereof all the days of thy life. Thorns and thistles shall it bring forth to thee; and thou shalt eat the herbs of the earth.

"In the sweat of thy face shalt thou eat bread till thou return to the earth, out of which thou wast taken: for dust thou art, and unto dust thou shalt return.

"And the Lord God sent him out of the paradise of pleasure, to till the earth from which he was taken." (Genesis iii, 9-24.)

These words of God gave reason for hope that through divine intervention, sometime, and in some way, the power of Satan would be crushed and their adoption as the children of God renewed, but they did not carry any assurance that the mastery of the world which Adam had enjoyed would ever be restored. Man was doomed to toil, woman to suffer, and the body which had been raised by grace to a spiritual plane must return to the dust from which it was taken before it could enter into the glory of immortality with the soul. However, as God's plan of redemption develops it will be seen that these punishments can be made a means of happiness in this world, and helps for gaining eternal happiness.

The Old and New Testaments teach the necessity of overcoming evil because of its dire consequences. In Psalms we read:

"The wicked shall be turned into hell, all the nations that forget God." (ix, 18.)

Christ Himself says:

"And if thy hand scandalize thee, cut it off: it is better for thee to enter into life, maimed, than having two hands to go into hell, into unquenchable fire:

"Where their worm dieth not, and the fire is not extinguished." (Mark ix, 42, 43.)

"And fear ye not them that kill the body, and are not able to kill the soul: but rather fear him that can destroy both soul and body in hell." (Matthew x, 28.)

Very early in the history of man we find the first men-

tion of sacrifice, and it meant in those ancient days what in the strict sense it means today, the offering of a gift to God. At that time it consisted of giving to God a portion of the best of one's possessions whether of his flocks or the fruits of his fields. The manner of making this offering was by slaying in the case of animals, and of burning, pouring out or otherwise consuming the gift. By this destruction it was put beyond the use of man and given over entirely to God as a symbol of His supremacy over all life, and of man's dependence upon Him. Hence sacrifice, whether the life offered was that of plant or animal, could be offered only to God, the Creator and Giver of all life.

According to the Scriptures the offering of sacrifice was symbolic of the complete surrender of himself to God which Adam should have made while in his perfect state by faith in God's word and by obedience to His commands. It was also believed to be a type of the gift which the Redeemer would one day offer in perfect obedience to His Father; a gift that would be in every way worthy of God and hence great enough to atone for all sin and restore in full the adoption of sons which Adam had lost. From the Fall to the coming of the Saviour man's friendship with His Creator depended upon his faith in God's promise and his willingness to offer sacrifice according to the divine instructions. So there never was a time when man was left without the means to reestablish himself in God's favor.

The Christian plan of overcoming evil does not depend in any sense upon man being "turned on the wheel" (evolution and rebirth), until through ages of suffering he emerges from the ignorance and passions of the dumb beast. It depends upon his free-will cooperation with the divine grace which, through the merits of the Redeemer, is freely given him. His struggle with evil is mercifully limited to one life-time: "It is appointed unto men once to die, and after this, the judgment." (Hebrews ix, 27.) His judge is God who reads

the secrets of the heart and knows the true proportions of guilt.

In Job we read: "God therefore will not hear in vain, and the Almighty will look into the causes of everyone. . . . For He will render to a man his work, and according to the ways of every one he will reward them. For in very deed, God will not condemn without cause, neither will the Almighty pervert judgment." (xxxiv, 10-12, xxxv, 13.)

Christ teaches of the just judgment of God in these words:

"And that servant who knew the will of his lord, and prepared not himself, and did not according to his will, shall be beaten with many stripes.

"But he that knew not, and did things worthy of stripes, shall be beaten with few stripes. And unto whomsoever much is given, of him much shall be required: and to whom they have committed much, of him they will demand the more." (Luke xii, 47, 48.)

Through sacrifice God entered into covenants with His people and gave them a sign by which they would know that He would always fulfill His promise.

In the fourth chapter of Genesis we read that the sons of Adam offered sacrifice to God, and that God had instructed them concerning their offerings is indicated in that He accepted the offering of Abel and rejected that of Cain, evidently because Cain did not fulfill the divine requirements. (Genesis iv, 2-7.)

Christ speaks of the sacrifice of Abel and places him first among the martyrs who gave their lives for their obedience to God. (Matthew xxiii, 34-36.)

St. Paul speaks of the death of Abel as a foreshadowing of the death of Christ. (Hebrews xii, 24-26.)

Noah's first act of thanksgiving for deliverance from the waters of the flood was the offering of sacrifice. God was pleased with his sacrifice for He made a covenant with him that never again would He destroy the human race by

flood, and the sign of this covenant would be the rainbow appearing in the clouds.

Christianity, upon the authority of Christ (Matthew xxiv, 37 sqq.; Luke xvii, 26, 27) and the Apostles (I Peter iii, 20; II Peter ii, 5) teaches that the story of Noah typifies the figure of the Saviour, for "through him the human race was saved from destruction and reconciled with God. Moreover, as he built the Ark, the only means of salvation from the Deluge, so Christ established the Church, the only means of salvation in the spiritual order" (*Catholic Encyclopedia,* vol. xi, p. 88).

In the expedition of the four kings, in which Abraham was victorious over his enemies, we read of that mysterious highpriest, Melchisedech, whose office is mentioned but once, and who on that single occasion offered a sacrifice to God.

Upon the authority of both the Old (Psalms cix, 4) and the New (Hebrews vii, 6) Testaments, the Church teaches that Melchisedech was a type of Christ in his two-fold dignity as priest and king, and because He was "without father, without mother, without genealogy, having neither beginning of days nor end of life, but likened unto the Son of God, continueth a priest forever." (Hebrews vii, 1-3.)

Abraham's obedience to God in the offering of sacrifice brought a renewal of the promise of a Redeemer. After testing Abraham's obedience and faith by his willingness to offer his beloved son as a sacrifice, God sent an angel to stay his hand and Himself provided a suitable victim. When the offering had been made Abraham received God's blessing and His promise:

"I will bless thee, and I will multiply thy seed as the stars of heaven, and as the sand that is by the sea shore: Thy seed shall possess the gates of their enemies. And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice." (Genesis xxii, 1-19.)

That the Church believes the sacrifice of Abraham is a type of the sacrifice of the Son of God is shown by the mention of this sacrifice in one of the prefaces for the consecration of an altar:

"May it have as much grace with Thee as that which Abraham, the father of faith, built when about to sacrifice his son as a figure of our redemption . . ." (See *Catholic Encyclopedia,* vol. i, pp. 54-55.)

This promise was next heard in the voice of Jacob, the grandson of Abraham, as he pronounced his prophetic blessing on his son, Juda:

"This scepter shall not be taken away from Juda, nor a ruler from his thigh, till he come that is to be sent, and he shall be the expectation of nations." (Genesis xlix, 10.)

Again, David, who was fourteen generations in direct line from Abraham, received a renewal of this promise:

"The Lord hath sworn truth to David, and he will not make it void; of the fruit of thy womb I will set upon the throne." (Psalms cxxxi, 11.)

In the books of Exodus and Leviticus we read that God called Moses and made him the leader and lawgiver of His people. He gave him full instructions regarding sacrifice, its kinds and manner of offering; He prescribed the ordination of the priesthood, the vestments, the altar and its furnishings, the lights that were to burn before it, the sanctuary, the tabernacle, the ark of the covenant hidden by a veil and into which none but the priest was to enter, and from whence God was to speak to the people.

Without doubt the sacrifices of the Mosaic Law were in a measure only a preparation for the sacrifice of the Redeemer. It was foretold by the prophets and admitted by the Rabbis that the old sacrificial system would be replaced with a "clean oblation" established by the Messiah. (See *Catholic Encyclopedia,* vol. xiii, p. 315.)

The sacrifice of the Redeemer was foretold many times in the Old Testament. Isaias says:

"He was offered because it was his own will. . . . He was cut off out of the land of the living: for the wickedness of my people have I struck him. . . . If he shall lay down his life for sin he shall see a long lived seed, and the will of the Lord shall be prosperous in his hand." (Isaias liii, 7-10.)

It was foretold that the Saviour who was to restore happiness and freedom to the race of men would have the nature of God as well as of man.

His Divine nature is indicated in the words of God: "I will put enmities between thee and the woman, and thy seed seed and her seed."

Isaias proclaimed the divine nature of the expected Redeemer:

"For he that made thee shall rule over thee, the Lord of hosts is his name; and thy Redeemer, the Holy One of Israel shall be called the God of all the earth." (liv, 5.)

Christ attested His divinity many times throughout His teaching. He said:

"I and my Father are one. . . . Though you will not believe me, believe the works: that you may know and believe that the Father is in me, and I in the Father." (John x, 30-38.)

Again He declared Himself to the high-priest who asked Him: "Art thou the Christ, the son of the Blessed God?" Jesus answered, "I am." (Mark xiv, 61, 62.)

The Apostles record their belief in the divinity of Christ, born of their faith in the promises of God and their own observation of His divine power. John says:

"In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word was made flesh and dwelt among us, (and we saw his glory, the glory

as it were of the only begotten of the Father) full of grace and truth." (i, 14.)

Even the evil spirits whom Christ rebuked testified to His divinity:

"And when the sun was down, all they that had any sick with divers diseases, brought them to him. But he laying his hands on every one of them, healed them.

"And devils went out from many, crying out and saying: Thou art the Son of God. And rebuking them he suffered them not to speak, for they knew that he was Christ." (Luke iv, 40, 41.)

The human nature of the Redeemer was revealed in these words of God spoken to the serpent: "She shall crush thy head, and thou shalt lie in wait for her heel." (Genesis iii, 15.)

Jesus Himself said to Zacheus: "This day is salvation come to this house, . . . For the Son of man is come to seek and to save that which is lost." (Luke xix, 9, 10.)

St. Paul, quoting from Psalms viii, 5 concluded by saying: "For nowhere doth he (Christ) take hold of the angels: but of the seed of Abraham he taketh hold." (Hebrews ii, 14-16.)

The human genealogy of the Redeemer and the principal events of His life,—His birth, His work, His passion and death,—were foretold by the prophets hundreds of years before His advent and are all confirmed in the New Testament.

From the records of the Old Testament Matthew traces the genealogy of Christ from Abraham down to Joseph, His foster father. (i, 17.)

The manner of the conception and birth of the Redeemer was foretold by Isaias:

"Behold a virgin shall conceive, and bear a son, and his name shall be called Emmanuel." (vii, 17.)

"Before I formed thee in the bowels of thy mother I

knew thee; before thou camest forth out of the womb I sanctified thee." (Jeremias i, 5.)

In his Gospel Luke tells of the fulfillment of these prophecies; that God sent the angel Gabriel to Mary, the espoused wife of Joseph of the house of David, in the city of Nazareth, with the annunciation that through the power of the Holy Ghost she was to become the Mother of the Saviour, whose name would be called Jesus. "And the angel said to her. . . . And therefore also the Holy which shall be born of thee shall be called the Son of God." (i, 26-38.)

Micheas, a prophet who was contemporary with Isaias, foretold that the Redeemer would be born in Bethlehem (v, 2), and David prophesied that kings would come from distant parts of the earth to adore this child and make royal gifts. (Psalms lxxi, 10, 11.)

The story which the Apostles give of the birthplace of Christ and the circumstances connected with His nativity correspond exactly with the prophecies of the Old Testament. Mary, the Mother of Jesus, and Joseph, His foster Father, while of the royal house of David, were poor people. Luke tells us they were obliged to go to the little city of Bethlehem to be enrolled under the Roman census:

"And it came to pass that when they were there, her days were accomplished that she should be delivered. And she brought forth her first born son, and wrapped him up in swaddling clothes, and laid him in a manger; because there was no room for them in the inn." (ii, 6, 7.)

Luke further tells of the miraculous happenings of that night, the songs of the angels, and how the shepherds were directed to find the Infant Saviour while "the brightness of God shone around about them." (ii, 4-20.)

Matthew tells the story of the Three Wise Men who, divinely guided, came from the distant parts of the earth seeking the King of the Jews whose advent had long been

foretold. They found the child Jesus with His Mother, and adoring Him, they offered Him gifts: gold, frankincense and myrrh. (ii, 1-13.)

The Scriptures tell us that the Redeemer was to work as a Teacher, for by word and example He would put before men their power, when united with God, to turn the evil conditions which Adam's disobedience had brought upon the human race, into a means for gaining temporal and eternal happiness. A part of His mission was to teach that pride, greed, hatred and lust were to be overcome by humility, generosity, love and chastity; that neither poverty nor the envy of men could prevent the child of God from fulfilling the purpose for which he was created.

"All thy children shall be taught of the Lord: and great shall be the peace of thy children. And thou shalt be founded in justice: depart far from oppression, for thou shalt not fear: and from terror, for it shalt not come near thee." (Isaias liv, 13, 14.)

Christ refers to His work as a teacher when He says:

"To other cities also I must preach the kingdom of God: for therefore am I sent." (Luke iv, 43.)

"Many things I have to speak and to judge of you. But He that sent me, is true: and the things I have heard of him, these same I speak in the world. . . . If you continue in my word, you shall be my disciples indeed. And you shall know the truth, and the truth shall make you free." (John viii, 26-31, 32.)

The prophets foretold that Christ was to establish the Kingdom of God on earth and that under His reign as King all men might live in the freedom and happiness of the adopted children of God. It was foretold that all who would follow the teaching of Christ would be gathered into His Kingdom as one nation and that an everlasting covenant with them would be fulfilled in this holy place; that the whole world could recognize this Kingdom by His sanctuary

and tabernacle which it would contain until the end of time; that there would be a sign given that would mark all those who would enter there; that God would choose its pastors and so direct their work and office that it would remain an infallible guide to the end of the world.

In regard to the Kingdom we find the following passages from the Old Testament:

"He shall build a house to my name, and I will establish the throne of his kingdom forever. . . .

"And thy house shall be faithful, and thy kingdom forever before my face, and thy throne shall be firm forever." (II Kings vii, 13-6.)

Christ confirmed this prophecy when in the beginning of His mission He said: "The time is accomplished, and the kingdom of God is at hand: Repent: and believe the gospel." (Mark i, 14, 15.) And again: "Upon this rock I will build my church, and the gates of hell shall not prevail against it." (Matthew xvi, 18.)

The Apostles speak of the kingdom as the church of God:

"The House of God, which is the church of the Living God, the pillar and ground of the truth." (I Timothy iii, 15.)

The kingship of the Redeemer was foretold:

"But I am appointed King by him over Sion his holy mountain, preaching his commandments. The Lord hath said to me: Thou art my son, this day have I begotten thee.

"Ask of me, and I will give thee the Gentiles for thy inheritance, and the uttermost parts of the earth for thy possession." (Psalms ii, 2-8.)

At His trial Pilate said to Christ: "Art thou the King of the Jews?" and Jesus replied, "Thou sayest it." (Matthew xxvii, 11.)

Luke tells us: "And when He was now coming near the descent of Mount Olivet, the whole multitude of his disciples began with joy to praise God with a loud voice, for all the

mighty works they had seen, saying: Blessed be the King who cometh in the name of the Lord, peace in heaven, and glory on high." (xix, 37, 38.)

In regard to the universality of the Church and its exalted position in the world the Prophet Isaias says:

"And in the last days the mountain of the house of the Lord shall be prepared on the top of mountains, and shall be exalted above the hills, and all nations shall flow into it.

"And many people shall go, and say: Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us his ways, and we will walk in his paths: for the law shall come forth from Sion, and the word of the Lord from Jerusalem." (ii, 2, 3.)

Christ said: "Other sheep I have that are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd." (John x, 16.)

"A city seated on a mountain cannot be hid. Neither do men light a candle and put it under a bushel, but upon a candle-stick, that it may shine to all that are in the house." (Matthew v, 14, 15.)

The Apostles teach of the universality and glory of the church. St. Paul says:

"One body and one Spirit: as you are called in one hope of your calling. One Lord, one faith, one baptism. One God and Father of all, who is above all, and through all, and in us all." (Ephesians iv, 4-8.)

In the Apocalypse we read: "And the city hath no need of the sun, nor of the moon, to shine in it. For the glory of God hath enlightened it, and the lamb is the lamp thereof." (Apocalypse xxi, 23.)

The prophecy that the Church founded by the Messiah was to be the depository of all the grace and blessings which He would bring to the world, and that in it would be found the path and guidance by which man can find his way to God, is corroborated by Christ and taught by the Apostles.

"A path and a way shall be there, and it shall be called

the Holy Way: the unclean shall not pass over it, and this shall be unto you a straight way, so that fools shall not err thereon." (Isaias xxxv, 8.)

"Amen, amen I say to you: He that entereth not by the door, into the sheepfold, but climbeth up another way, the same is a thief and a robber. . . . I am the door of the sheep. . . . By me, if any man enter it, he shall be saved: and he shall go in, and go out, and shall find pastures. The thief cometh not, but for to steal, and to kill, and to destroy. I am come that they may have life, and may have it more abundantly." (John x, 1, 7, 9, 10.)

"For this is the charity of God, that we keep His commandments: and His commandments are not heavy. For whatsoever is born of God, overcometh the world: and this is the victory which overcometh the world, our faith." (I John v, 3, 4.)

In regard to the covenant and the sanctuary and tabernacle by which God's kingdom would be recognized Ezechiel says:

"And I will make a covenant of peace with them, and it shall be an everlasting covenant with them: and I will establish them . . . and will set my sanctuary in the midst of them forever.

"And my tabernacle shall be with them: and I will be their God, and they shall be my people. And the nations shall know that I am the Lord the sanctifier of Israel, when my sanctuary shall be in the midst of them forever." (xxxvii, 26-28.)

"And so all Israel should be saved as it is written: 'There shall come out of Sion, he that shall deliver and turn away ungodliness from Jacob. And this is to them my covenant': When I shall take away their sins." (Romans xi, 26, 27.)

Luke in the Acts of the Apostles writes: "To Him all the prophets give testimony, that by His name all receive remission of sins who believe in Him." (x, 43.)

Christ mentions the Tabernacle to be erected when He says:

"After these things I will return, and will rebuild the tabernacle of David, which is fallen down, and the ruins

thereof I will rebuild, and I will set it up; that the residue of men may seek after the Lord, and all nations upon whom my name is envoked, sayeth the Lord, who doth these things." (Acts xv, 16, 17.)

St. John writes: "And I heard a great voice from the throne, saying: Behold the tabernacle of God with men, and He will dwell with them. And they shall be his people: and God himself with them shall be their God." (Apocalypse xxi, 3.)

In regard to the sign that would mark the members of the kingdom Ezechiel says:

"And I will pour upon you clean water, and you shall be cleansed from all your filthiness, and I will cleanse you from all your idols. And I will give you a new heart, and put a new spirit within you: and I will take away the stony heart out of your flesh, and will give you a heart of flesh.

"And I will put my spirit in the midst of you: and I will cause you to walk in my commandments, and to keep my judgments, and do them." (xxxvi, 25-27.)

In regard to this sign foretold in the Old Testament Christ says: "Unless a man be born again of water and of the Holy Ghost, he cannot enter into the Kingdom of God." (John iii, 6.)

The Apostles teach of this sign as a cleansing with water: St. Paul says: "Christ loved the church, and delivered Himself up for it, that He might sanctify it:—Cleansing it by the laver of water in the Word of Life." (Ephesians v, 25, 26.)

Jeremias tells us that God will choose the Pastors for his kingdom:

"And I will give you pastors according to my own heart, and they shall feed you with knowledge and doctrine." (iii, 15.)

There are innumerable passages in the Scriptures showing that the Apostles and their successors, who are the Pastors of His church are chosen by God.

"You have not chosen me: but I have chosen you; and have appointed you, that you should go, and should bring forth fruit. . . ." (John xv, 16.)

This is especially developed in the prayer which Christ offered for His disciples on the eve of His passion and death:

"I have manifested Thy name to the men whom Thou hast given me out of the world. Thine they were, and to me Thou gavest them. And they have kept Thy word. . . . As Thou hast sent me into the world, I have also sent them into the world. . . . And not only for them do I pray, but for them also who through their word shall believe in me." (John xvii, 6-20.)

St. Paul says: "But all things are of God, who hath reconciled us to Himself by Christ; and hath given us the ministry of reconciliation. . . . For Christ therefore we are ambassadors, God as it were exhorting by us. For Christ, we beseech you, be reconciled to God." (II Corinthians v, 18-20.)

Christ not only proclaimed that God would select the Apostles and their successors but He declared that they would give His teaching for all time, because He, Himself, would remain with them to the end of the world. (Matthew xxviii, 20.)

The Prophets taught of Christ as the great Highpriest of of the human race and in His priesthood we come to the final act which, according to Christian teaching, was the fulfillment of God's plan for the salvation of men. The detail of the manner of its accomplishment will be taken up in a later chapter if we find that Christianity is the religion most worthy of further study, but at this time we must confine ourselves to the outline of the plan of redemption as given in the Old and New Testaments.

In Psalms we read the declaration of God that the Redeemer would be a highpriest.

"The Lord hath sworn, and he will not repent: Thou art a priest for ever according to the order of Melchisedech." (cix, 4.)

Zacharias foretells the priesthood and sacrifice of Christ in the following figure:

"For behold I WILL BRING MY SERVANT THE ORIENT. For behold the stone that I have laid before

Jesus: upon one stone there are seven eyes: behold I will grave the graving thereof, saith the Lord of hosts: and I will take away the iniquity of that land in one day." (iii, 8, 9.)

The Orient was one of the names given the Messiah. As the Son of God He was to be the light of the world, like the sun rising in the east, and in His humility He was to be the servant of God, by whose sacrifice the sins of the world would be removed in one day. The seven eyes graven on the stone are believed to symbolize the seven avenues by which the grace won by Christ would flow to men.

Christ speaks of Himself as a priest:

"Therefore doth the Father love me: because I lay down my life, that I may take it again.

"No man taketh it away from me: but I lay it down of myself, and I have power to lay it down: and I have power to take it up again. This commandment have I received of my Father." (John x, 17, 18.)

St. John writes: "In this we have known the charity of God, because he hath laid down his life for us: and we ought to lay down our lives for the brethren." (iii, 16.)

The prophets foretold that the Saviour would be a Shepherd to His people; that through His sacrifice they would have the bread of life as the nourishment of their souls:

"They shall feed in the ways, and their pastures shall be in every plain. They shall not hunger nor thirst . . . for he that is merciful to them shall be their shepherd, and at the fountain of waters he shall give them to drink." (Isaias xlix, 9, 10.)

Christ says: "I am the good shepherd; and I know mine, and mine know me." (John x, 14.)

In the sixth chapter of John we read the words of Christ which point to the fulfillment of the prophecy of Isaias that through the sacrifice offered by the highpriest they would receive this bread of life:

"I am the bread of life. Your fathers did eat Manna in

the desert and are dead. This is the bread that cometh down from heaven: that if any man eat of it, he may not die. I am the living bread that came down from heaven.

"If any man eat of this bread, he shall live forever; and the bread that I will give, is my flesh, for the life of the world. . . .

"He that eateth my flesh, and drinketh my blood, hath everlasting life: and I will raise him up on the last day. For my flesh is meat indeed: and my blood is drink indeed." (John vi, 48-56.)

In I Peter we read: "For you were as sheep going astray; but you are now converted to the shepherd and bishop of your souls." (ii, 25.)

Matthew, Mark, Luke and Paul all tell the story of Christ's institution of the bread of life which was His own body and blood. (Matthew xxvi, 24-28; Mark xiv, 22-25; Luke xxii, 19-22; I Corinthians xi, 22-sqq.)

The Old Testament abounds in passages portraying the Passion and death of the Saviour in His work of redeeming mankind. The prophets foretold His rejection by His own people, the plottings of those who had determined upon His death. They depict His agony of mind in the Garden of Gethsemane, His betrayal by one of His own disciples and His desertion by the others in His hour of need. They give the details of His arrest, of the mockery of His trial where neither truth, justice or mercy prevailed. They describe His suffering under the merciless scourging which He endured in silence; His humiliation as He was stripped of His garments, beaten with many stripes, crowned with thorns, mocked, cursed and spit upon by the infuriated mob, and they tell of the final anguish that He endured when He experienced the awful desolation of the feeling that God had deserted Him. But they also tell of His triumph on the cross when in a loud voice He offered Himself to His Father; of His resurrection and ascension. (Psalms xxi, 1-sqq.; Isaias lxiii, 1-5; Psalms xv, 9, 10; Psalms xxiii, 7; Psalms, lxvii, 19.)

Daniel foretold the destruction of Jerusalem and that the Temple and the sacrifice would pass away and that this desolation would continue to the end. (ix, 24-27.)

Malachias also tells that God will no longer be pleased with the sacrifices of the Old Law but that a new sacrifice will be offered in His name, from the rising of the sun even to the going down. (i, 4-11.)

Christ foretold many of these events Himself. He pointed out the man who would betray Him. He told Peter that he would deny Him three times before the coming morning. He assured the Apostles that He would rise again on the third day and that He would send the Holy Spirit to comfort and strengthen them after His ascension to His Father. He also foretold the destruction that would come upon Jerusalem as a consequence of its rejection of the Messiah.

All of these prophecies were verified by the writings of the Apostles who give the whole story of His passion and death.

All of the Evangelists write in detail of the resurrection of Christ, and St. Paul tells of the great number of witnesses to its truth. He says: "He was seen by more than five hundred brethren at once: of whom many remain until the present, and some are fallen asleep." (I Corinthians xv, 6.)

After His resurrection Christ commissioned the Apostles whom He had chosen and prepared to carry on the work of His Kingdom. (Matthew xxviii, 18-20.)

Luke writes of Christ's parting with His Disciples at His Ascension and His promise to send the Holy Ghost upon them. (xxiv, 49-52.)

In the second chapter of Acts we find the event following the Ascension of Christ in which was fulfilled His promise to send the Holy Ghost to teach them all truth, to confirm them and endue them with power to take up their cross and follow their Master, not only in His teaching and power, but in His suffering and death. Luke further records their work in spreading the gospel of Christ, a work for which

all but one Disciple gave up their lives. This chapter tells also of the great numbers that were converted by Peter's first sermon. In this way, according to the records of Christianity, the Kingdom of God was established on earth through which men may find the temporal and eternal happiness that all are seeking.

Conclusions

After a period of two thousand years in which the character of Jesus Christ has been known and studied, we find that He stands out easily the superior of all other men in respect to His life, His teaching, and the results of His mission. According to profane as well as religious history, Christ was born in poverty and obscurity; He brought to the world a doctrine that was at once foreign and antagonistic to most of the rich, educated and powerful of the earth. For this He was hated, persecuted, and put to a disgraceful death by those whom He came to save. Yet, in this twentieth century, our own observation proves to us that there is no name in the history of the western world so universally respected, no other personality so well-beloved, as the name and personality of Jesus Christ. Even those who do not believe that He is God, or do not follow His doctrine, admit that He was the greatest ethical teacher of ancient or modern times. So, even as man, He remains preeminently above all other benefactors of mankind.

After a careful survey and comparison of the answers given to our questions by each of the important basic religions and philosophies which we have studied, we must conclude that those of Christianity are the most logical, reasonable and, according to man's experience, desirable.

If we had the power to choose, we would prefer the conscious, intelligent God of Christianity, who has revealed Himself as a Being of infinite love, mercy, justice and power, with the three-fold personality of Creator and Father, Re-

deemer and Brother, Sanctifier and Comforter. We would gladly choose a God who is all good, who willed only good and who has the power to create the good which He willed, and to bring to perfect realization His divine plans.

It is inspiring to believe that God made man in His own image and likeness, gave him free-will, and intended him for His adopted son, in which relationship his temporal and eternal happiness was assured. It would add to our sense of dignity to feel that man occupies a unique position in the universe, that he is the only created being in whom the physical and spiritual worlds of God are united.

The teaching of Christianity that man brought evil upon himself and his posterity by the wrong use of his free-will is more reasonable and desirable than the theory that existence itself is evil or that God created evil. While we would naturally deplore the rebellion that robbed man of his great gifts, it is comforting to believe that through the love and mercy of God, his happiness and communion with his Creator can be restored without detracting from divine justice or interfering with the free-will given to mankind in the beginning.

The doctrine that in one lifetime God gives to every man the opportunity to gain or lose eternal happiness and that the decision is based upon his knowledge of right and wrong and what is possible with his particular nature and intelligence, is in keeping with our highest ideals of the justice of God.

It would be helpful for man to have the life and work of his Saviour before him as an example in the conduct of his life. If Jesus Christ as man met the difficulties that we have to meet, suffered them all, and yet, with the help of God, accomplished everything which He was born into the world to do, then we, following in His footsteps, obedient to God and using the sanctifying grace which He won for

us, can in turn conquer evil and fulfill the purpose for which we were created.

It would deepen our appreciation of God's love for man to believe that He established His Kingdom in the world for our benefit, and made it the treasure house of His graces which were won for the human family; promised that it would remain here for all time; that He would be with it and guard it from the malice and mistakes of man so that we, in common with all others, can learn the truth, and have the opportunity of accepting or rejecting the adopted sonship which was lost to us through Adam.

It would give an incomparably glorious meaning to life if Christ, as man, passed through the portals of death and then as man, by the power of God, rose again and lived in this world clothed in His flesh; and in that flesh ascended to the Father, thus proving to the world the resurrection of the body and man's mission of uniting the physical world with the spiritual universe. The teaching that Jesus Christ as man took His place at the right hand of His Father in heaven, if true, is also an assurance that all men who will follow Him will enter with Him into the glory of the Beatific Vision.

The answers which Christianity gives to our questions could in no way detract from the glory and power of God: neither would they degrade man to the level of the plant or animal kingdom. They rather exalt him to a place and power greater than which no man can ask—union with God, and participation in His glory.

Christianity can meet the supernatural tests of its truth —miracles and prophecy—as no other known religion or philosophy can. The Old and New Testaments relate many startling miracles, not acts which science has proven can be performed by the natural power of man's mind over his body or the conditions around him, but acts that could be

accomplished only by the power of God. Among these miracles in the Old Testament is the safe passage of the children of Israel through the Red Sea; the feeding of these same people with manna, and numberless other instances of God's supernatural care and protection of them.

In the New Testament we read of Christ's raising the dead to life, giving sight to the blind, healing leprosy and many other hideous diseases of body and mind which even today baffle science; and it claims that these marvelous works were repeated by those who followed Him whenever and wherever it was necessary to prove the divinity of their teaching.

The educated men of this day, whether or not they are Christians, admit the historical value of the Scriptures wherein these miracles, with many others not mentioned here, are recorded. Moreover they were not contradicted by the profane historians of their time. However, in this day, to many people the reality of miracles is a question for argument which cannot be followed here, but the truth of a prophecy fulfilled admits of no question.

The authors of the ancient Scriptures lived and wrote in a period of at least twelve hundred years before Christ, and it is conceded by all authorities that the books of the prophecies were closed for over a hundred years before Christ was born. Yet they foretold everything concerning His coming, His life and work as clearly as if written after the events took place. They foretold the destruction of the holy city, of the temple, and warned the people that the ancient sacrifices would cease and be replaced by the sacrifice of the Saviour. Living in this twentieth century we realize that all of these prophecies have come to pass and that they could not have been foreknown by the unaided mind of man.

Christ Himself prophesied. He foretold that He would be betrayed by one of His own disciples, that He would be

denied and deserted by one of His own followers, that He would be put to death and rise again to comfort and instruct His people before ascending to His Father. He gave the details of the destruction of Jerusalem and the temple. He promised that the kingdom which He had established would remain for all time. He also described the end of the world. All of these prophecies have been fulfilled except that concerning the end of the world which cannot yet be judged.

Many may not believe in the ancient scriptures or in the divinity of Christ, but all must admit the facts concerning Him which history and observation prove. Hence Christianity meets every test, natural and supernatural, that has been applied to it as no other religion or philosophy which we have studied can meet it. Therefore we gladly accept it for study.

We have learned from the Sacred Books of Christianity that Christ promised that the Kingdom which He established, and the teaching which He commanded all men to observe, would remain unchanged in the world to the end of time. From the history of the Catholic Church we learn that it is the one Christian denomination that claims the prerogative of divine guidance which was promised by Christ, or that can make any valid claim that its history began in the days of Christ, so we accept the Catholic Church as the divinely appointed teacher and guide to the salvation which Christ left in the world. Under her direction we will make a detailed study of the principles of Christianity that we may find the remedy it offers for human ills, and learn just how to apply that remedy as a means of gaining temporal and eternal happiness.

Every subject of importance has its principles stated in a brief, intelligible form. Books without number have been written on language, music, mathematics, etc., but he who would become proficient in any one of these must begin

by learning the principles as they are given in a few simple rules. This is also true of the study of Christianity. There are seventy-three books of the Scriptures, all related more or less closely with the story of God, of man, and man's ultimate destiny as it is given in this religion: but in order to study the subject understandingly we must know the fundamental principles upon which the whole scriptural structure is builded, and we find these principles concisely stated in what is known as the Apostles' Creed.

For the first centuries of Christianity it was universally believed by its followers that on the day of Pentecost, while under the influence of the Holy Ghost, the Apostles formulated the teachings of Christ into the brief statements of the Creed. It was believed to be a summing up of the Old Law and the new dispensation which was brought to the world by the Redeemer.

Tradition says that the Creed was never distributed in written form for the first three centuries because of the persecution of the Christians. It was taught by the spoken word and must be learned and believed by him who would become a member of the Kingdom of God on earth. It also served as a password by which the faithful could recognize one another.

Early in the third century of the Christian Era we find in the writings of the Fathers the names of Symbol and Creed mentioned. They are referred to as already existing and well-known to the Christians. Later the Creed came to be called by different names, the Roman, the Nicene and the Constantinopolitan Creed, but they all contained exactly the same doctrine, the difference being an enlargement or development of the original Apostles' Creed which was made by the Church when certain of its tenets were disputed and denied. (See *Catholic Encyclopedia,* vol. i, pp. 629-30.)

The New Testament clearly shows that a set form of

words expressing the doctrine of Christ was used by the Apostles to instruct the people. St. Paul writes:

"Hold the form of sound words, which thou hast heard of me in faith, and in the love which is in Christ Jesus. Keep the good thing committed to thy trust by the Holy Ghost, who dwelleth in us." (II Timothy i, 13, 14.)

"But though we, or an angel from heaven, preach a gospel to you besides that which we have preached to you, let him be anathema." (Galatians i, 8.)

"This is the word of faith, which we preach. For if thou confess with thy mouth the Lord Jesus, and believe in thy heart that God hath raised him up from the dead, thou shalt be saved.

"For, with the heart, we believe unto justice; but, with the mouth, confession is made unto salvation." (Romans x, 8-10.)

Since this method of studying Christianity has been in use from the apostolic days, and as it agrees with sound modern methods, we will adopt it for our investigation.

The Catholic Church teaches that the fundamental principles of the Christian religion, contained in the Bible and briefly stated in the Creed, are the revelations of God, and that fact is sufficient reason for believing them. But it goes farther and says that many of the truths of supernatural revelation can be substantiated by natural revelation as both are the laws of God and do not contradict each other in so far as any relationship exists between them. Hence, in our study of Christianity we will test each statement of the Creed not only by the Scriptures, but also by natural revelation that our reason may be convinced of its truth by every evidence possible.

CHAPTER XII

"I BELIEVE IN GOD, THE FATHER ALMIGHTY, MAKER OF HEAVEN AND EARTH"

THIS is the opening article of the Creed, and Christianity asks its followers to accept and declare it. This tenet is well known as the basic principle of the Old and New Testaments, and as numerous passages have been quoted from both in Christianity's answer to our question regarding the existence and nature of God, we will not repeat them here. But in order to understand the exact meaning of this first article we will set down the definitions of its important words, as given in the Dictionary, beginning with the word God.

"GOD, the Supreme Being; the eternal and infinite Spirit, Creator and Sovereign of the universe."

SUPREME, highest in authority or power, hence dominant, over-ruling.

BEING, to exist, to have life.

SPIRIT, invisible life; the life principle, conceived of as a kind of breath or vapor animating the body, or in man; the gift of the Deity, hence the agent of vital and conscious functions in man. A part of the divine nature. The Holy Spirit.

SOVEREIGN, supreme in position and power; independent and unlimited by any other; absolute in authority.

CREATOR, One who, or that which creates. The Supreme Being who brought the universe, the world into existence by divine power; or as a man who creates a work of art, etc.

UNIVERSE, all created things as constituting one system (*Webster's Dictionary*).

There is much in natural revelation that will substantiate the Christian teaching of the existence of a conscious, intelligent, Supreme Being whom it calls God.

First, we learn from natural revelation that there are four general kingdoms in this world,—the mineral, which is a part of the earth itself, the plant, the animal, and the human. We know from observation that the life working on all these planes is invisible because we can see what the body of the mineral, plant, animal, or man looks like when life is active within it, and how it appears after the life which built and held it has ceased to function there. We know that while the mineral and plant work with what may be called an inherent law, there is no evidence that the life operating in either has the conscious sense of hearing, seeing, touch, taste or smell. There is no evidence that either has the power to think, reason, or express free-will, yet the work which this life produces, the manifestation that we see, proves the existence of exact laws, marvelous design, unfailing order, freedom of will to create laws and designs, a power to sustain and maintain the order and existence of the creations eternally as far as we can judge, that demands for its cause just such a Being as Christianity calls God.

In the animal kingdom the manifestation which we see bespeaks a little higher order of invisible life. It has what we can call the sense mind, and, in a limited way, the power to think. And, judging from its work, it acts from an instinctive law inherent in itself. There is no evidence of conscious, intelligent reasoning power, or free-will, yet the animal kingdom shows the existence of exact laws, marvelous design, unfailing order, the creative power, that is demanded for the mineral and plant world, and would require the same order of Being for its creator.

As we examine the human kingdom we find evidence that the invisible life operating there has gifts that are entirely lacking in the lower worlds. Man has what we might call the nutritive mind in common with the plant, the sense mind which corresponds with that of the animal, but he has a power of conscious, intelligent reason, the power to reflect

upon his own conditions and thoughts, a power of formulating ideas in the abstract, which places him entirely above the plant and animal kingdom. Yet he is just as dependent upon a Supreme Being for the exact laws, the marvelous design, the unfailing order, and the substances of the universe for all that he is and all he accomplishes, as the mineral, plant, or animal. His intelligence, his free-will, and all his operations demand the existence of God as his First Cause and as the fulfillment of his highest desires and aspirations.

The fact that this Supreme Being, God, is invisible offers no serious difficulty to a reasonable belief in its existence, because natural revelation proves beyond question that all life is invisible. "By their fruits ye shall know them" is true of all existence. By the blade of grass and the mighty oak we know the invisible, nutritive life that works in each with inherent law. The cricket on the hearth or the lion, king of the jungle, proves the instinctive sense nature of the life acting on the animal plane. The operations of man, the way in which he does his work, show that the invisible life which he is has intelligence, reason and free-will, at least in limited degree, while the laws, design, order, and the universal substance with which the invisible life in all these kingdoms works, and upon which they are absolutely dependent, proves the magnitude and limitless intelligence, reason, knowledge, wisdom and power of the invisible life which we call God, who rules all and is above all.

In its statement on the existence and nature of God, the Creed includes the teaching of Christ that in God there are three Divine Persons, God the Father, God the Son, and God the Holy Ghost; not three Gods, but one God in three Divine Persons. Christ taught of the divine office of these three Persons but He offered no explanation as to the manner of their existence as one Being. He gave the teaching of the Trinity of Persons as a revelation of God, a truth

to be accepted and believed upon divine authority. Hence the Church has ever regarded the Trinity as a sacred mystery beyond human understanding, "to be adoringly believed in this world and fully comprehended only in Heaven."

However, believing herself to be the divinely appointed interpreter of the doctrine of Christ, the Church declares that in His teaching in regard to the divine offices of the three Persons, Christ makes it reasonable and thinkable to the human mind. He said:

"Father, the hour is come, glorify thy Son, that thy Son may glorify thee. . . . I have glorified thee on the earth; I have finished the work which thou gavest me to do.

"And now glorify thou me, O Father, with thyself, with the glory which I had, before the world was, with Thee. I have manifested thy name to the men whom thou hast given me out of the world. . . . Now they have known, that all things which thou hast given me, are from thee.

"Because the words which thou gavest me, I have given to them; and they have received them, and have known that in very deed that I came out from thee, and they have believed that thou didst send me." (John xvii, 1-14.)

"But I tell you the truth: it is expedient to you that I go: for if I go not, the Paraclete will not come to you; but if I go I will send him to you.

"And when he is come, he will convince the world of sin, and of justice, and of judgment. . . .

"But when he, the Spirit of truth, is come, he will teach you all truth. For he shall not speak of himself; but what things soever he shall hear, he shall speak; and the things that are to come he shall shew you.

"He shall glorify me; because he shall receive of mine, and shall shew it to you. All things whatsoever the Father hath, are mine. Therefore I said, that he shall receive of mine, and shew it to you." (John xvi, 7-15.)

For the Catholic understanding of the Trinity we will quote from *Catholic Belief* (Very Rev. J. Faà Di Bruno,

D.D.) which has the approval of the Church. The author says in part:

"Human reason cannot of itself discover or demonstrate that there are three Persons in God, yet this revealed truth, far from being repugnant to reason, can be shown to agree with it. For God as an intelligent Being of infinite perfection must necessarily know Himself, and in Himself know all things. To this end He must form to Himself an inward word or image through which the comprehension of Himself is effected.

"When we understand a thing, the interior word or image which our intellect forms within itself in order to comprehend that thing, is not something subsisting in itself, but is accidental and transient, and therefore not a person. But in God, in whom reason tells us there is nothing accidental, this eternal self-comprehension or word is not accidental or transient, but a Being identified with the divine nature and at the same time perfectly distinct from the Father, the intelligent Supreme Being who by comprehending Himself generates His word. This word is a distinct substance or Person, because, although identical in nature with the Father, yet in as much as He is generated by the Father He is perfectly distinct from Him, and constitutes in Himself an individual distinct and incommunicable substance, which is all that is required to constitute a truly divine Person. This Person is called in Holy Scripture the Word—the Son of God—for by Person an individual, intellectual substance is understood."

"Again, God loves Himself in the Son, and is beloved in return by the Son, and in Himself He loves all other things, and this eternal permanent act of mutual love is not a thing accidental, and transient, as an act of love is in us, but a substance identified with divine nature, eternal, permanent, singular, incommunicable, perfectly distinct from the Father and the Son, from whom this divine act proceeds, and is therefore a distinct Person, called in Holy Scripture the Holy Ghost."

"Therefore to say that in one God there are three Persons, is no more repugnant to reason than to say that the one God must of necessity be considered under three different respects: 1st, as a God who knows Himself, that is,

as a subject; 2nd, as a God who is known by Himself, that is, an object of knowledge; and 3rd, as a God who loves Himself and is beloved by Himself, as knowing and known, that is an object of mutual love. These remarkable self-subsistent eternal differences or relations are what constitute the three really distinct Persons in the One God" (*Catholic Belief*, pp. 18-19).

The operation of his own mind gives man the realization that there are mysteries within himself that are beyond his power of complete comprehension. For instance, there are three states of mind in man, all separate and distinct in their operations and purpose, yet we know that we have but one mind and that we are but one man. We must agree with the Church that these conditions of mind in man could never be considered as persons or compared in any way with the Trinity of Persons in God because in man they are accidental, transient, and can be called only a passing, impermanent state of mind that is shifting and changing with his environment, but a brief review of the phenomenon of his own mind will help in forming some conception of the mystery of the Trinity of Persons in God.

These states of mind in man are called, for want of better names, the superconscious, the conscious and the subconscious mind. The superconscious mind is that realm of intelligent, reasoning power wherein man is aware of himself and of truth, wherein he has the power to reason, judge and will according to the facts and realities of life. It is that faculty of mind that makes man a safe, sane being.

The conscious or sense mind may well be called the word, for its legitimate office is to bring before the superconscious mind, for judgment and action, the conditions and circumstances of life as they are, and also to express to the world the conclusions of the superconscious mind. Through this phase of mind man sees, hears, touches, tastes, and smells: he learns what he knows of the world in which he lives. It

seems to be the interpreter and messenger of the superconscious mind.

We know the mind of man in these separate and distinct functions because we have seen one working independently of the other. Why do we say that a man is insane? He has not lost his power to hear, see, touch, taste, smell or speak. He can think, and his physical health may be in good condition, but we say he is insane because his reasoning mind has lost control of his conscious mind and he is no longer responsible for his actions. This unfortunate condition may be brought about by a breaking down of some part of the brain or the nervous system, and sometimes the cause is not known, but evidently the power of reasoning is not lost to the man for it is often fully restored when the illness of the body is cured. It is not our purpose to discuss the cause or cure of insanity but to call attention to the fact that when these two phases of mind are not working in harmony the result is a state of disorder and confusion that makes man unsafe and irresponsible for his actions.

Now we come to that vast mysterious region of the mind which lies below consciousness, namely, the subconscious or memory mind wherein seems to be stored all of man's experiences and perhaps many of the experiences of his race. To avoid the danger of misstatement I will quote from St. Augustine, who hundreds of years ago gave a description of the nature and working of the subconscious mind that surpasses anything found today in what is known as the new or modern psychology. He says:

"And I enter the broad fields and vast palaces of my memory where there are the treasures of countless impressions imported into it from all sorts of sensible objects. There is laid up every reflection we make, every enlargement, diminution or variation of those things which the senses have attained to, and which oblivion hath not absorbed and buried. When I am there I ask what I will to

be produced, and some things instantly present themselves; others are long in coming and have to be drawn out as it were from more secret recesses; some rush forward in crowds, and while one thing is sought and inquired for, they spring into the midst as if saying, 'Perhaps you want me?' And I brush them with the hand of my heart from the face of my memory, until what I want comes forth to view and stands out cloudless from its hiding place. Other things are suggested easily and in unbroken order, as they are sought—those which come first yielding to those which follow, and having thus given place, retire again to come when I shall wish. And all of this takes places when I relate a thing from memory" (*Confessions of St. Augustine.* Longmans, Green; edit. 1897).

It would seem that this phase of mind proceeds from the other two, and that its legitimate function is to store up and reproduce when needed whatever it has seen and heard from its associated states of mind. That it has this function separate and distinct from the superconscious or conscious mind is proven by hypnotism. In the hypnotic sleep when the subconscious mind is under the suggestion of the mind of another it will reproduce facts that its conscious mind is not aware of, and it can be induced to attempt and accomplish feats that in his waking state the man would not attempt and could not do.

We are aware of these different states of mind within ourselves, and we know that if they were working in the harmony that God intended in the creation of man they would be powerful helps in producing perfect conditions, but in our imperfect state they seem to be warring against each other. Many a man who is trying to reform his life has found to his cost that he has made a deadly enemy of his own subconscious mind by the wrong things that he has stored up there in the past, and which must be eradicated before he is free from their evil influence.

As was stated in the beginning, this illustration is not offered as a comparison to or proof of the Trinity of Per-

sons in the one God, it is offered only as an imperfect analogy that may help to make thinkable one of the great mysteries of the Christian religion. For when we realize that in man there are three states of mind, each having a separate and distinct function and yet that there is but one man and one mind in the human being, it is not difficult to accept the teaching that in the one God there are three Divine Persons, each distinct and separate, God the Father, God the Son and God the Holy Ghost.

The word *father* is defined as "A male parent; one who has begotten or is the source of another; the first ancestor; the founder of a race; he who performs the office of a parent by maintenance, counsel, protection and love" (*Webster's Collegiate Dictionary*).

We know that the Scriptural story dealing with the advent of man upon this earth fully justifies this statement of the Creed that God stands in the relationship of a Father to him, because it records the words of God declaring His intention to create a being in His own image and likeness. It also records the exact manner of his creation, the great powers which God conferred upon him and the work which he was to do. These proclamations given in the first and second chapters of Genesis, were reiterated by the later prophets and in the teaching of the Redeemer, Jesus Christ, and have been quoted in the preceding lesson, so it is not necessary to repeat them here.

Catholic theology claims that this story of creation clearly proves that God intended man for His adopted child because the manner and the ultimate end and purpose of his creation differed from that of all others forms of material life. In the creation of the plant and animal life He said:

"Let the earth bring forth the green herb . . . and the fruit tree yielding fruit after its kind. . . . Let the earth bring forth the living creatures of its kind, cattle and creeping things and beasts of the earth.

"Let the waters bring forth the creeping creatures having life, and the fowls that may fly over the earth under the firmament of heaven. . . . And every living and moving creature, which the waters brought forth, according to their kinds, and every winged fowl according to its kind." (Genesis i, 11-25.)

The creation of man has a different history. God Himself formed the body of the first man out of the elements of the earth and water,—slime; while the soul or life principle which He breathed into it is of spiritual essence, entirely different from the material world.

The human soul has within itself the vegetative power which in its work has much in common with the nutritive soul of the plant, as both build and function in the body. It has the sensitive powers, the passions and appetites, in common with the sensitive soul of the animal that can see, hear, touch, taste, smell and even know in a limited degree. But this is the end of all likeness between man and the lower kingdoms.

Natural revelation can offer us no evidence that God declared His intention to create man in His own image, and then brought him into existence in the manner described in Genesis, but it does give us many facts that sustain the revelation.

We know that man's body is made from the elements of the earth and that he could not create either the matter or the energy of which these elements consist. We know that the invisible life or spirit of man is something extraneous to the body, for the physical form exists, as such, for some time after this spirit has departed. We know that man is powerless to create this spirit, to inform the body with it, or to reestablish it in the body after the separation known as death takes place. In a word, natural revelation proves that man, today, cannot create the substance of either his body or soul, and to say that the first man produced himself, or that he is in this sense the father of the human race,

is to present the obvious absurdity of a being creating itself while it does not yet exist. The first man and woman would have to be created before they could increase and multiply and fill the earth.

According, then to our definition, the Being who did create the substance and form the body and soul of the first man and woman; who gave them the power to transmit the life in their bodies for the further propagation of their kind, is the real parent, the first ancestor, the begetter and founder of the human family, and is rightly called the "Father Almighty."

It is evident from the manner of the creation of man as given in Genesis and also from reason, that God is not the Father of man in the sense that He created him of the essence of His own divine Being. If that were true there would be as many Gods as there are men. God created all things, therefore He Himself must be one and indivisible; but that He created man in His own image; gave him attributes like His own, shows that He intended man to have the place of a beloved adopted son, able to participate in all the blessings and glories of his Creator and foster Father.

If man is made in the likeness of God then he must show some resemblance to the Father who is the source and origin of his being, and we find that this likeness is indisputably proven by natural revelation. The work of God—the creation of the universe with all of its substances, laws and forces which we see and use—and the things that man forms out of them for his own use, both require conscious, intelligent, reasoning beings for their creator and maker. The work of each marks the difference between them, for in so far as we can judge their work, the first is infinite and limitless in His knowledge and power, and the second is finite and limited.

This comparison is simple and easily made, but it shows

that the invisible mind or spirit of man has a likeness to the invisible Mind, Spirit, God.

Further, the work of God would indicate that He is an immortal Being, for He is the Creator of all life and of all substance, so it is impossible to conceive of anything having existed before God or anything that could cause His destruction, and natural revelation gives us every reason to believe that once God brings man into existence he shares in immortality. We know that the life or energy which stands under every form of matter does not cease to exist when that form disintegrates, but returns to the life element from which it was drawn to build that form. In so far as we know, the life principle in matter will never cease to exist as long as the world lasts. It will never be destroyed until God wills to destroy it. This being true, it must follow that the higher life which is the conscious, intelligent, reasoning man who departs from the body in what we call death, must return to a realm of conscious, intelligent life in a supernatural world; that it too, will never cease to be unless it is destroyed by the Being who made it, and it is unthinkable that He would destroy that which He created in His own image, so in this evidence of immortality there is a likeness of man to his Creator.

In the Scriptural story of man's creation we find another point of his likeness to God—free-will, for it tells that He gave man dominion over the earth and all its creatures and further, that man exercised this power when he reviewed and named every creature over which he had been given control.

Free-will is defined as "The characteristic of one not under restraint, unrestrained, voluntary, spontaneous. . . . Exemption from necessity in choice or action. The total conscious process involved in affecting a decision; the power of choosing and acting accordingly" (*Webster's Collegiate Dictionary*).

Natural revelation sustains the claim of the Scriptures that man has free-will, in full accordance with the definition of the words, for it proves that the motivating principle of all his rational activities is his thinking power. This is the hidden force which underlies and incites all his words, actions and achievements whether good or evil; and this power is free.

To test the truth of this statement we have but to ask ourselves this question: "If by any cause deprived of our power to think, could we speak, act or work as intelligent beings?" The answer must always be no. Lacking that power entirely, man would be unconscious and unable to protect or care for himself and if the unhappy condition continued death would ensue. This thinking power is the gift of God for it is inherent at birth in every normal man and it is absolutely free and under his control from the time he arrives at the age of reason. This is one place in man's life where no one can enter, for no one can know what another is thinking unless he is permitted to know by some word, look or other outward sign. This is just as true of the slave as of the king. For instance, a man could be chained in a dungeon, with a thousand soldiers to guard him, and yet he could think what he pleased; human effort would be powerless to restrain the working of his mind. Thinking is the one activity of man wherein, regardless of force, fear, shame, policy or obligation of any kind, he is free.

Further, we have but to examine the working of our own minds to realize the incalculable value of that thinking power which is free to us; that upon the use and control of it depends everything we do and all that we hope to be.

If a man could have perpetual youth, beauty, health of body, high position and the love and loyalty of millions of people but had lost, not the power to think, but control of *what* he would think, all his gifts and possessions would

avail him nothing. His youth, beauty and health of body would only make his condition the more deplorable. His wealth and the love of his people could provide him creature comforts but even these he would be incapable of enjoying. All that his friends could do would be to lock him in a cell under watchful care. On the other hand, we know that a man may lose his health, wealth, youth, beauty, his friends and his reputation, in fact everything that we consider important and essential to a happy life, but if he still has his thinking power and the control of it he can begin anew and win back all he has lost, and more. We have seen this happen again and again. History gives us many instances of individuals who with this power overcame heavy handicaps and achieved that which placed their names among the immortals.

Milton was blind when he wrote Paradise Lost. Lord Byron was a cripple. Burns was a ploughboy. Shakespeare was but a hanger-on around the London stage. Edison began life a poor, unknown boy. In his later years he has been deaf, yet he has accomplished more for the material advancement and progress of the world than any other man of his age. Our own Helen Keller has been deaf, dumb and blind from her early childhood and yet while robbed of three major senses she has made herself one of the foremost women of the world. By the power and determination of an intelligent, thinking mind that would not be denied expression, she reads, writes and speaks in four languages. She has traveled in every land. She has been honored by the great of every nation. She has made herself a busy, happy life. She has accomplished a tremendous work in earning millions of dollars for the education of the blind, thus giving them the means to become happy and self supporting. These are cases known to everyone and they teach a salutary lesson of what can be done by the right use of that power which is absolutely free to all normal men.

Christianity points out the law of God which gives power and efficacy to man's thought, and we will discuss this law in a later chapter. It is sufficient to say at this place that natural revelation sustains the statement that God stands in the relation of Father to man, in that He created him with the power of free thought which enabled him to work as a rational being and qualified him to live with his Creator as an adopted son.

God created the original substances that man must have but which he himself could not create. God made the laws that govern the use of these substances, but He declared man's dignity as His child and partner when He made him with the power of searching out and working with the wonders infolded in the material world.

It is God who created laws and conditions which placed within the earth its hidden treasures of gold, silver, iron and marble; its gas, oil, coal and diamonds, etc., but it was and is man's task to uncover all this and turn it to useful purposes. It was man who found the ways and means of opening the earth and digging out its treasures, of treating the ores and fashioning them into things that are both useful and decorative. It was man who discovered the lighting, heating, moving power of the oil, gas and coal, and the still mightier electrical forces that envelop the earth.

It is God who gave the herbs and fruits their healing, nourishing properties, who imbued the vegetables, flowers and trees with the energy, fragrance and beauty not found elsewhere. It is man's province to study all of these, to learn the laws that govern them so that he can extract the essence and color, bottle the fragrance, cut and polish the wood until its beautiful grains and markings are revealed for adorning the furnishings which he builds in the world. Man has even learned to harness the color and power of the sun to do his will, but greatest of all, God has raised him to the dignity and power of partnership and cooperation with

Him in the propagation of the human race. It is true that the power of propagation belongs also to the lower kingdoms, but with this marked difference: the plant and animal are but the instruments of God, they have no choice, they act instinctively according to His law, while the partnership of man is seen in that he is a conscious, intelligent being who has the power to cooperate with his Creator in this propagation or to refuse to do so. If he does refuse, the being who would come into existence through that cooperation will never be born.

The work of God and the work of man as we see it in this life prove that man is the partner of God and that he has a mind that is like unto the mind of God. To work as man, a being must know some of the truths that God knows; he must have some of the power that God has, and his mind must work, in a degree, as the mind of God works.

With regard to the maintenance of man as a proof of the Fatherhood of God, aside from the story given in Genesis, natural revelation shows that every substance which man has ever used to satisfy his needs or desires was the creation of God. To live in his body and keep it in repair the man must have air, light, water, heat and energy, any one of which he is powerless to produce, but God has put them all here at his service and without limitation.

This wonder story is just as true in every department of man's activities. From the leaves of the trees, the skins of the animals, the feathers of the birds, the grasses and clay used by primitive man for clothing his body, down to the beautiful and costly fabrics of the present time, the product of the wool, the cotton, the flax and the silk, all are substances belonging to the world. God created them in abundance and He also made the laws by which they are rendered adaptable to man's use.

The primitive shelter or home, beginning with the trees,

caves and cliff dwellings, and the magnificent structures that stand in the present day as monuments to man's idea of architectural beauty and permanence were and are equally dependent upon the substances of the world for their construction.

Every business that man follows, every occupation that brings him gain or pleasure, every necessity, comfort, luxury or extravagance depends upon substances that man did not and cannot make. Man has used all these things in his process of living; he has wasted them by his dissipations; he has destroyed them by war and pillage, but he has never succeeded in exhausting them. He may limit the supply for a time, but a few years will restore the sources of wealth in the world as completely as if they were never squandered.

Natural revelation further shows that God acts as a Father to man in that He protects him by the natural laws made to govern his body, his relations with his fellow-man and his handling of the forces of nature. He counsels him by these laws, for to break them brings suffering and sorrow, while to observe them goes a long way toward insuring peace and happiness. Thus God teaches man that He is a wise Father and lawmaker because all His laws in so far as they affect man are for his good.

Natural revelation teaches that God loves man as His child; loves him with a patient, infinite love of which the greatest human love is but a shadow. We know that the natural test of love is what one person will do for another. We have no other positive proof of how truly we love another or of how genuine the love of our friend is for us, so we will apply this homely test as a measure of the love God has for men.

Let us say that we have reached the place that we would lend a helping hand to anyone in distress, if it did not take too much time and trouble. If we are sure that we have

reached this state it is a sign that we have at least the love that means the common brotherhood of man. Again, we know that there is a circle of friends, very much smaller than the first, for whom we would do considerable. We might go to the railway station to see them if they were passing through our home town and we were reasonably sure that they could not be tempted to stay over a day for a visit. Then there is a class of people whom we would invite to dinner, and if we do this willingly and gladly we know that we like them pretty well.

Then there is a group, O, so much smaller, for whom we would go far out of our way. We would be willing to lend them half of our last five dollars; that is a sign of real love. Then the number narrows down to a few people for whom we would do all in our power. Our will to serve them is not limited by our power for we would wish to surpass even that in our desire to do them good. That is real love. The best example of love, as we know it, is the love of a mother for her child. In that love everything is given and nothing is asked in return save the love of her child, and even his refusal to give her that does not kill her love for him. No matter how low he may fall, or how much sorrow he may bring to the mother, she is ready to receive him into her arms the moment he will turn to her. There is nothing in the world that can separate the mother from the child but the child himself. He can put himself where her love can do him no good, but he alone can do that. The mother would give everything she has to her child, she would even give her life for it, and this is the supreme test of love as man knows it.

God's giving has all the marks of love since He gives willingly, without restriction and seemingly without return, save that He asks for our love. Whether man recognizes Him as Father or not; whether he is grateful or not; whether he is obedient or disobedient; in so far as he will

make the conditions for receiving in just so far does he receive the priceless gifts of God while he remains in this world; the creations of God are at his service; the rain falls on the good and the bad, the sun shines on the just and on the unjust.

No matter how low the man falls, God is ready to receive him again as soon as he will return to Him. Christianity teaches that God so loved His children that He came to this world, assumed human nature and form; that He lived here thirty-three years in order to teach men how to find their way back to Him, and that He fulfilled the supreme test of love by offering His human nature in sacrifice that they might live.

Natural revelation could offer no evidence on this last point but profane history testifies that a man claiming this great distinction of a human and divine nature lived in the world at the time stated, and that He suffered and died for the principle of love.

There is nothing new proposed in this study. So far every point made was already known to us, but it brings the realization that unless we are to deny natural revelation based on our own observations and experience we must admit the truth of supernatural revelation as stated in this first article of the Creed, and also that its teaching is of the first and greatest importance to man. No other words ever spoken are so fraught with the promise of power for him. Our study proves the truth of what Christianity asks us to believe: that there is a great, conscious, intelligent Spirit whom we call God, and that He is the Creator of the universe, and man.

We know that God stands in the relation of an Almighty Father to man because He has created him what he is, a conscious, intelligent, reasoning being, endowed with free-will, which makes him akin to his Creator. We know that God maintains man, because He created in the world every-

thing that man must have to satisfy his human needs and even to gratify his most extravagant desires. God loves man, counsels him, protects and directs him in so far as man will permit such assistance. This being true, we know that man is a creature of almost unlimited possibilities when he learns to live in harmony with his Creator and use in the right way the laws, powers and privileges which have been given him.

And so, with increasing interest, we pass on to a study of the second part of the Creed which purposes to point the way to that harmony and union with the Maker of heaven and earth, that Perfect Law of Liberty, which enables man to attain the great destiny intended for him as the adopted son of God.

CHAPTER XIII

"AND IN JESUS CHRIST"

THE second statement of the Creed is, "And (I believe) in Jesus Christ, His only Son, Our Lord. Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried. He descended into hell; the third day He arose again from the dead; He ascended into heaven, sitteth on the right hand of God, the Father Almighty; from thence He shall come to judge the living and the dead."

Among the most important teachings of the Old Testament are the prophecies revealing the promises of God to send a Saviour to the human race who would have the nature of both God and man. They foretold that He would come of the house of David; that He would be conceived of the Holy Ghost; that His mother would be a virgin, and that He would be born in the city of Bethlehem.

Every page of the New Testament is concerned with some phase of the life and work of Christ as it is briefly stated in this second part of the Creed. The Evangelists Matthew and Luke give the account of the supernatural conception of this divine child; of His birth in Bethlehem and of the miraculous manner in which, first the shepherds, and later the three kings were directed to find and adore the infant Redeemer.

The answers given by the Old and New Testaments to our questions as to the cause and cure of evil fully sustain the necessity of such a Saviour for they claim that man turned away from God and deliberately chose that evil should be a part of his consciousness; that by this

act he lost the sanctifying grace or gift of God which had fitted him to live in harmony with his Creator. Further, that it was impossible for man to atone for his rebellion against God or to restore his original relationship with his Father.

However, the Scriptures do not teach that because of man's rebellion the first purpose of his creation miscarried. They claim that man, like all other creatures, must fulfill the object of his existence, which is to glorify God.

Natural revelation could never give us the Scriptural story of the nature of evil or the purpose of man's creation, but we find no incongruity between such of its facts as can be applied to these subjects and the supernatural revelations just reviewed.

Experience teaches every person that the knowledge of evil is a part of his consciousness. No man can root it entirely out of his mind. Long before the infant can reason he knows how to be perverse and rebellious as well as loving and obedient. We know that if a man allows his thoughts and imagination to dwell upon the evil knowledge which he has it will eventually be manifested in evil words and deeds. To resist the influence of evil thoughts is a lifelong task for the best of men.

It would be unreasonable to believe that a creature could overthrow the divine plan that all creation should glorify the Creator. Hence it is evident that man must serve this purpose, whether by obedience he enters into and shares that glory as the sun radiates the light and heat which God has given it, or by disobedience makes of himself a thing apart which must glorify God because he will be seen for all eternity in the light and glory of God's justice, as a being who has extinguished the fire of love in his soul, just as the moon, a darkened, burned out planet, is seen for all time by the light of the sun which falls upon it.

Natural revelation speaking through all of God's crea-

tions proves that He is a Being of infinite wisdom, goodness, mercy, power and love, which should convince us that He did not create evil, or laws that if obeyed would result in evil, defeat His own design and bring untold misery upon those whom He intended for His adopted children. Such action would be the work of an ignorant or diabolical will, and natural revelation would never justify us in attributing either to God; on the contrary it clearly shows that every law of God pertaining to man is good and if rightly used will work for his benefit.

Experience teaches that did we know the story that natural revelation could tell us we would see that most of the suffering and sorrow in the world today could be traced directly or indirectly to man's wrong use of his free-will, whether the choice was made because of ignorance or perversity. Generally speaking, the source of human difficulties lies in the fact that at some time either remote or near, some person or group of persons made a decision contrary to the laws of God, and many times the evil consequences of such an act are far reaching in their effect upon posterity.

We also know that man must learn the laws and forces of God that will counteract these evil results, and he must then absolutely obey them and use the remedies supplied for him if he hopes for any permanent cure of his ills, be they physical, mental or spiritual.

This being true at this time it is only reasonable to believe that if, in the beginning, the first man made a decision contrary to the command of God that robbed him of the great gift by which he was to control every condition of the natural world and live in harmony with his Father, the consequence of that act is the root of all evil in the human race.

Our own nature and experience teach us that we have free-will, the power to make such a choice, and we would

rather make mistakes or knowingly misuse this power and suffer for it than descend to be the kind of creatures we would be without it. To be sure there are diseased conditions of body and mind which rob a man of his power to control his thoughts and this exempts him from responsibility. But if God created him without this power then man is not accountable for his bad actions and it is a crime to punish him. This conclusion, logically followed, would stop all progress and destroy human society.

The law of inheritance which governs property rights among men illustrates the way in which the posterity of Adam lost the inheritance of their spiritual riches through his sin. If the head of a family receives a gift of wealth his children inherit it, together with the power which great riches bring. But if the father squanders the wealth his children must share in his loss; they cannot have what he has thrown away, on the contrary, they must suffer because of the poverty and shame of their father as they would have profited by his right action. So human experience upholds this part of supernatural revelation.

The necessity for a Redeemer is sustained by our knowledge of man's present conditions. It is evident that he could not atone for a crime committed against God, first, because there is no equality between the creature and the Creator and second, because it is unthinkable that man could restore to himself the supernatural grace or life of his soul without the assistance of his Creator, since he could not exist even in his physical body without God and the substances which He created to sustain physical life.

The Scriptures teach that though God promised to take a part in the redemption of man He did not exempt him from the penalty of his sin. His words spoken to Adam and Eve make this clear:

"I will put enmities between thee and the woman, and

thy seed and her seed: She shall crush thy head, and thou shalt lie in wait for her heel.

"To the woman also he said: I will multiply thy sorrows and thy conceptions: in sorrow shalt thou bring forth children, and thou shalt be under thy husband's power, and he shall have dominion over thee.

"And to Adam he said: Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree, whereof I commanded thee that thou shouldst not eat, cursed is the earth in thy work; with labor and toil shalt thou eat thereof all the days of thy life.

"Thorns and thistles shall it bring forth to thee; and thou shalt eat the herbs of the earth. In the sweat of thy face shalt thou eat bread till thou return to the earth, out of which thou wast taken: for dust thou art, and into dust thou shalt return." (Genesis iii, 15-19.)

Natural revelation could not teach that God pronounced these punishments upon the human race, or that He promised the grace that could make of them a means for gaining temporal and eternal happiness; but it does prove that they are universal conditions from which no person can escape, and in the light of experience it is easy to understand that they are a great mercy and blessing to the human race. For since the knowledge of evil and the inclination and freedom to do wrong will remain a part of man's consciousness as long as he is in the world, to remove the consequences of evil from his path would take away a powerful incentive to avail himself of God's grace to control his natural inclinations and reform his life.

The history of the world proves the domination of the man over the woman. With all the boasted freedom of the twentieth century this dominance, though more subtle, is just as actual as it was in the days of Nero. For without obedience to the commands of God, by their very human nature the woman is either the slave of the man or his toy, to be flung aside when he finds another who amuses him more. But under the influence of Christian teaching,

men and women learn to know and obey the laws of God, and the dominance of the man is softened to chivalry and respect, with a corresponding devotion and trust on the part of the woman. In the Christian marriage the union of the sexes is raised to the dignity of a Sacrament—a contract with their Creator—wherein the dominance of the man and the subjection of the woman become a loving co-operation with God in bringing immortal souls into the world, and two people are given the grace to live as one. This kind of union stabilizes the foundation of nations and human society and is a powerful means for temporal and eternal happiness. With the understanding of the meaning of parenthood the pain and sorrow of childbearing is lost in the glory of motherhood. The toil and weariness of the man who must labor to sustain the mother and family are fully repaid by the dignity of fatherhood. In the Christian marriage the toil, dominance, pain and sorrow are all forgotten in the joy of love and in the glory of conscious partnership with God in the highest function of man.

Labor, with all it involves, is a great burden to man and this is shared by woman, yet for the person who believes that he is the partner of God in all his work it is one of the most powerful means of bringing him happiness for time and eternity. However humble a man's work may be, in bringing into useful expression the material elements of the earth he has the privilege of cooperating with his Father who created these substances in order that His children might have not only the comforts but the luxuries designed for them in the beginning. Though the work of a man be but sweeping the streets, the consciousness that he is working with God will elevate and dignify that labor. Many of the great men of the world came from the lowest ranks of social life, but they rose to the highest places by the way they performed the humblest tasks and by the

respect in which they held themselves and whatever work was necessary for their advancement.

There are those who despise labor, who, blind to its real purpose, see in it only slavery to another or the way to satisfy their own selfish aims. From this class come the parasites, the criminals, the outcasts of the world who never know the real peace and happiness derived from a busy life of toil, whether it be of hands or brain. Moreover it is man's work that brings out the glory of God's creation; that brings lasting good to the worker, outlives his time here and because of its value in developing his likeness to God, extends into eternity.

Work as its own end and aim is a punishment, but to him who has received the grace to understand its real objective it becomes a deep source of happiness.

Old age, the disintegration that ends in the death of the body, is a part of the unpreventable punishments which God pronounced upon men; no power on earth can evade either. By knowing and observing the laws of God which control the rebuilding of the body the ravages of time may be put off for a while, but eventually they come to every person. But for the man who knows God this punishment is robbed of its terrors. For him old age has many advantages denied to youth; it can be made the most beautiful, useful and happy period of his earthly existence. In old age the passions and appetites that troubled his youth are well under control. The demands that required so much of his time and labor are past. He has the leisure to enjoy and to give to others the benefit of the knowledge, understanding and wisdom that he has gathered from his years and experience. They are invaluable to the progress of the world and win for him the love, admiration and gratitude of the coming generations. It is considered a national calamity when the great men and women of a country die in middle life. Not for them, but because

the young are deprived of their wise counsel and direction. Of him who believes himself to be the adopted son of God it may truly be said that the grave is robbed of its victory and death of its sting, for such a man does not look upon death as the end, but as the beginning of an existence in which he will never again be separated from the friends whom he loves or the God in whom he lives, moves and has his being. For him death only raises the veil that hides from mortal sight the Beatific Vision which is the end and aim of his existence. For him death is the beloved cross that gives him his crown.

These four punishments are all that God pronounced upon the human race as the consequences of Adam's sin, but because of his knowledge of evil and his inclination toward it every man commits many actual sins, and God does not withhold the natural punishment due them, because the physical and mental suffering which man brings upon himself helps him to a realization of his evil ways and his need of God.

If God is to leave man free-will, which is the natural gift that makes him most God-like, He would have to leave him the punishment that follows the wrong use of it or the human race would destroy itself. On the other hand, with the help of sanctifying grace, man can make these punishments the stepping stones toward his complete emancipation from evil deeds. Those who meet the unavoidable punishment of sin, be it Original or actual, like Christian soldiers, bear it without complaint, fear or despair, are glorifying God by proving to the world that their love for Him and their trust in His willingness and power to help them are not to be shaken either by their own human weakness or the machinations of Satan.

This brief review of the Scriptural story gives us the Christian doctrine on the Fall of man which necessitated the coming of a Redeemer and we find the entire story in

perfect accord with the present condition of man. Our reason, experience and observation sustain each point of the supernatural revelation.

We also find that profane history verifies the New Testament in regard to the coming of Christ as man, for it is a matter of record that such a person lived and claimed to be the Expected One, the fulfillment of all the promises and prophecies of the Old Testament. History offers more evidence of the existence of Jesus Christ than of any other man belonging to a past age. The fact that a new era was established dating time from His birth and that this regulation still holds true and is recognized by the entire world, is sufficient proof of the reality of Christ as a historical as well as a Scriptural character.

In regard to the union of the human nature of man and the divine nature of God in the Redeemer, we are told that God the Son, the Second Person of the Trinity, chose for His mother a virgin, Mary of Nazareth. After obtaining her consent to submit herself entirely to the divine will, the Saviour, by the power of the Holy Ghost, took human flesh from her and became man.

The Scriptures further teach that in assuming human nature God the Son did not lay aside His divine nature, but remained what He was from all eternity, the Eternal Word. In His Incarnation He took upon Himself human nature without a human personality so from the Incarnation there was in Him, and ever will be, not one only but two natures, the divine and human united in the divine Personality of God the Son.

In His divine nature Jesus Christ, God the Son, is co-equal and co-eternal with God the Father and God the Holy Ghost. His human nature is in all things like man's excepting sin and the tendency to sin. In His divine nature He is equal with God ("The Father and I are one"); in His human nature He is less than the Father ("If I glorify

myself, my glory is nothing. It is my Father that glorifieth me, of whom you say that he is your God").

Natural revelation can tell us nothing of God's plan for the salvation of the human race or of the union of the human and divine natures that accomplished the restoration of man to the grace and favor of the divine adoption, but the creations of God with which we are all familiar demand such unthinkable degrees of power that we must admit that He could easily bring about all these conditions if He so willed, hence their possibility cannot consistently be denied.

Man as a rational being made in the image and likeness of his Creator should know of his proper relationship with the Great First Cause and should have a personal knowledge of His goodness and intentions for His rational creatures. If through sin man had lost his original relationship with and the necessary knowledge of his Creator, it would be an act of love and mercy on the part of God to unite His own divine nature and Personality with the human nature of man in order that all human beings might learn through the man who can be seen, of the goodness of God who, because He is pure spirit, cannot be seen by mortal eyes.

Further, we know that natural revelation sustains the Christian teaching that man is composed of a body and soul; that the body is made of the elements of the natural world into which at death it is again resolved, and that while these elements cannot be destroyed by man while the world endures, they belong entirely to this world and do not have within themselves the possibility of immortality. Our experience also confirms the teaching that it is the soul or spirit in man which is the acting principle, which makes the body what it is, an essential part of the human being. The claim of immortality for the soul is reasonable because it can think in the abstract and can reason upon

and aspire to universal conditions. This goes to show that the chief purpose of its creation cannot terminate with its life here, and so it must be capable of immortality.

It is only reasonable to assume that a rational soul or spirit should know the real object of its creation and the reason why, at least during its life in this world, it is irrevocably united with physical matter which has nothing in common with the kind of spirit-life which the soul is.

Christianity answers that the human soul is the world spirit and that its special task is to be the link that unites the physical natural world of God with the spiritual, supernatural world of God. If man once knew this purpose but by sin lost the knowledge and the grace which would enable him to accomplish it according to the design of his Creator, then it would be an act of love and mercy befitting an infinite Being who is uncreated, immutable and incorporeal to unite Himself with the mutable, corporeal human being whom He had created in order to teach man the truth about his own existence, and to demonstrate to him by the Incarnation and by the death, resurrection and ascension of that God-man that the whole object of man's existence is that, by the proper use of the grace won for him, the human soul is to so elevate the physical body, so spiritualize it, that the united body and soul will glorify God here and hereafter and be glorified by God for time and eternity.

The Incarnation could in no way change or circumscribe the uncreated, immutable, divine Nature and Personality of God the Son, and while union with the Nature and Personality of God is above the dignity of the human soul, still, as man, body and soul, is a created being, made to change from one state of perfection to a greater perfection, it is in keeping with the goodness of God that He should unite Himself with it in order to bring about, in the best way, the salvation of the race. It is impossible to conceive of a greater proof of the love and care which

God has for His creatures than that which is shown in the Incarnation and it is also the highest demonstration of the majesty and power of the Creator which has been given man to know.

In order to understand the greatness, glory and justice of God as they shine forth in the Incarnation we must try to grasp the teaching of the Church in regard to the meaning and the manner of the Hypostatic Union and, to prepare ourselves for that teaching, we will review the dictionary definition of the words used in explaining the term Hypostatic Union.

NATURE, The essence of a thing that makes it what it is.

DIVINE NATURE, Pertaining to the nature of God; a nature that in the true meaning of the word can be applied only to the Supreme Being, God.

HUMAN NATURE, Human nature applies to whatever is characteristic of man; it frequently connotes the common sympathies, passions, or failings of men. Human forms, actions, ambitions.

PERSON—PERSONALITY, Person or personality as applied to God means one of the three modes of Being in the Godhead. Personality in the Godhead is that which distinguishes one of the Divine Persons from the others.

HUMAN PERSON—PERSONALITY, These names distinguish man from things and animals; they signify the real self of the human being. The I who is responsible for its thoughts, words, deeds, after reason is developed. That in man which can consider itself as itself. Human nature is common to all men. Personality is that which distinguishes one man from another.

HYPOSTASIS, A self-subsistent reality or mode of existence; any of the three Personalities of the Godhead; also the whole Personality of Christ as distinguished from His two natures, human and divine.

INCARNATE; INCARNATION, To invest with flesh or bodily nature and form. As applied to Christ, the Incarnation means the UNION of GODHEAD with the human nature of man.

"The term Hypostatic Union has but one meaning; the uniting of the divine Nature of God in the Personality of God the Son, with the human nature of the man Jesus Christ."

While agreeing with the common definition of the words Person and Personality as "a thinking being, with the self-consciousness to consider itself as itself," Catholic theology goes further in developing the meaning of the words. It claims that self-being underlies self-consciousness as cause underlies effect; that a person is constituted primarily through the fact of having his being exclusively and entirely his own. Human nature belongs in common to all men; but a person is that part of a human being which has special rights, moral responsibilities and duties which can never be given over to another. Moral responsibility, with its consequent merit and demerit, is so completely the free-will act of the person that God could not be held accountable for it without contradicting His act in the creation of man. This gives us an idea of the power of personality as theology declares it. Personality is not self-consciousness, moral responsibility or free-will, they are but the first results of its rational activity. In other words, the I, or the being who can consciously appropriate all that pertains to his existence, who can say: My body, my soul; my mind, my passions, my desires; my joys; my sorrows; I ought, or ought not, is the person or personality which is at the root of any human existence.

It may be truthfully said that Christianity is the only religion which declares God's power to create a being entirely outside Himself who is so constituted that he can, if he so wills, place himself temporarily and eternally in opposition to the Divine Will which created him. This is considered the greatest act of God's creative power in so far as it is known to man, and in this moral responsibility consists man's greatest likeness to God.

In man there is one person resident in human nature and manifesting in body and soul. In God there are three Persons in one Divine Nature. It is easy to understand that if God replaced the human nature of man by His own Divine Nature, what remained could no longer be classed as human nature, for of necessity it would be Divine Nature and the former would cease to exist. If this was the mode of the Hypostatic Union with Christ we could not think of Him as in any way belonging to the human family. But we could think of one of the Divine Persons with the nature of the Godhead uniting Himself with the human nature of an individual man in order to bring about in the best way the salvation of the human race.

The Incarnation is the very heart and center of Catholic teaching, hence it should be the ambition of every Catholic layman to understand it to the limit of his ability.

The humanity of Christ is real and entire. While it is enriched with the fullness of every supernatural grace it has not been replaced or superseded by the Divine Nature of God, but the humanity of Christ never existed for an instant without the Divine Personality. The Blessed Virgin can be truly called the Mother of God, for her Child never existed other than as the Son of God. Of the Hypostatic Union, Father Vonier says:

"Christ's humanity is to His divinity a live instrument, INSTRUMENTUM CONJUNCTUM DIVINITATIS. . . . The theory is briefly this: My arm and my hand are the live or joined instruments of my brain. Being vitally connected with my brain, there is practically no limit to the perfection of the rational work my hand, with no gift of reason residing in it, may achieve. The hand of Michael Angelo has painted the last judgment and created the wonderful Moses; it was his hand that did it, but not his hand alone, for from his brain there streamed into his hand the creative power of genius.

"Such is the view that St. Thomas takes of Christ's manhood. Because Godhead is united with manhood in one

Person as brain and hand are united in one organism, manhood is the hand of God, manhood does the work of God just as the human hand does the work of the human genius. . . .

"Highest in Christ is Hypostatic Union; lowest there is immensity of sanctifying grace; between the two there is Divine instrumentality" (*Personality of Christ,* p. 69).

There is one great miracle in the life of Christ. His humanity was created with every natural and supernatural grace, His body was naturally impervious to suffering, disintegration and death. His intellect was endowed with all natural and supernatural gifts, such as knowledge, understanding, wisdom, courage and love. His will was in perfect harmony with the will of God. Moreover, from the Hypostatic Union with the Divine Personality of God the Son, He had the full power and knowledge of the Godhead.

The miracle is that this Divinity of God united with the humanity of Christ so held in check the supernatural graces and infinite powers of the Godhead, so kept them from overflowing into the body and soul of Christ that He could suffer hunger, thirst, weariness, pain and death; that His mind could experience temptation, wonder, fear, discouragement, shame and sadness over the sins of the human race.

It might be asked why the Son of God, the Second Person of the Godhead, should become incarnate for the salvation of the human race rather than God the Father, who created man, and Theology makes this answer for us.

It is true that God the Father created all things, men included, but He created through the "WORD," God the Son, hence it is especially fitting that it should be the WORD, the Second Person of the Trinity, who should come to restore fallen humanity to its original place with the Godhead. Moreover, the WORD is the only begotten Son of the Father and so it is right that through Him men should

come to share in this likeness of the true Sonship, which is man's sonship by adoption.

Again, Adam sinned and lost the adopted sonship for himself and all his posterity by seeking knowledge of good and evil from an evil source, as will be seen from the promises of Satan. Therefore it is most appropriate that true knowledge, the knowledge by which all men can again find their way back to God, should be given to the race through the WORD in whom is contained all knowledge, by HIM who said: "I am the WAY, the TRUTH, and the LIFE. No man comes to the Father, but through me."

"The first creation of things was made by the power of God the Father through the Word; hence the second creation ought to have been brought about through the Word, by the power of God the Father, in order that restoration should correspond to creation, according to II Corinthians v, 19.

"For God indeed was in Christ reconciling the world to Himself."

"To be the gift of the Father and Son is proper to the Holy Ghost. But the remission of sins is caused by the Holy Ghost, as by the gift of God. And hence it was more fitting to man's justification that the Son should become incarnate, whose gift the Holy Ghost is." (Aquinas iii, 68.)

Again, the question may be asked: Why did God wait for thousands of years before sending His divine Son to redeem the human race, or having waited so long, why did He not wait till the end of the world was near before the appearance of the Saviour?

Christian theology answers every reasonable question that can be asked concerning the religion which it is her mission to spread throughout the world, hence every Catholic who has an intelligent grasp of his faith should be able and willing to give these answers which can be learned with very little effort on the part of the layman.

St. Thomas Aquinas, the great Doctor of the Church,

replies to these questions and though I will not quote his words exactly because of the length of his answers, I will attempt to give their substance and promise not to misquote him. St. Thomas says in part: Man sinned through pride, hence it was not fitting that God should come to him in the Incarnation until that pride had been humbled; until he had learned by bitter experience the awful consequences of sin, his helplessness to cope with it and hence his need of a deliverer. From the Fall down through the time of Noah and the days of Abraham God left man under the natural law, with the freedom of his will, in order that he might know his natural strength. When he failed to make the right use of the natural law God gave him Moses and the written law; even then, not because of the law, but because of the weakness and nature of man, his diseases of body, mind and soul grew worse, gained strength, until recognizing his infirmity he was glad to cry out to God, to beseech Him for aid and grace. Also because of the dignity of the Incarnate Word it was becoming that the greatest number possible should herald His coming, and because of the dire need of the human race it was expedient that the Redeemer should come at a time when the greatest number would receive Him with joy and therefore profit by His teaching and Sacrifice.

The history of the human race as given in the Scriptures teaches us the necessity of the coming of the Redeemer before the end of the world. As was said in the previous answer, at first God left man with the natural law and his free-will to work with it as he chose. Under this treatment men became so corrupt that at last there was to be found but one man and his family who would listen to the warning and commands of God, so with the exception of this man and his children the entire race was destroyed by the flood. After the death of Noah the wickedness of men increased, their knowledge of God grew dim and their morals

accordingly lax; then He sent them Abraham as a standard of what man should be, and for a time holiness of life was revived under this great leader, only to weaken again in later days when men began to lapse into their former sins, forgetting their God in the worship of idols. In His mercy God sent them Moses and the Law. The Gentiles despised the Law and refused to take it upon themselves and the majority of those who received it only observed it in the letter, ignoring entirely its spirit. In this crisis God the Father, moved with pity for the awful condition of His children, sent His only begotten Son, the Incarnate Word, to atone for the sins of men, and to restore the sanctifying grace necessary for any degree of perfection in men. Had this remedy been withheld until near the end of the world all knowledge of and reverence for God, together with all uprightness of morals would have been swept away and the race lost. Moreover, Christ is to come at the end of the world, but as a judge, not as a Redeemer.

Further, in all His dealing with men God had respect to their free-will and so He chose to save men by their faith. Faith in a future redemption, as in His promise of the Incarnation; faith in a present Incarnation, as when Christ lived and walked with men, and faith in the past as now we believe in the atonement for sin and the restoration of grace to men through the life and work of God the Son, hypostatically united with the humanity of Jesus Christ.

To understand the manner of the Incarnation as Christ Himself taught it and as His Church continues to teach it, we must revert to our definitions of human nature and of person or personality as they exist in man. We must keep in mind that person is the I, the self-being which underlies all that man is. It is that part of man which can rightly say: my body, my soul, my mind, and so forth. The human nature is the sum and substance of all the natural attributes of man which consist in part of the sensitive appetites, the

passions, the emotions, self-consciousness, will, memory and understanding, all of which are common to all men and are raised to a high order of being by the person or personality which possesses them. The I individualizes every human being; makes one man distinctly different from all other men.

If justice was to enter into the work of salvation then it was not only fitting but necessary that the Redeemer should assume human nature in order that as man He might suffer the penalty of sin, and also that the dignity of mankind might be respected in that a member of the vanquished race might overthrow the power and malice of Satan who had bound Adam and all his posterity in the fetters of sin. That one of the stock of Adam should willingly suffer for the sins of all men and through that suffering conquer the devil is a mighty satisfaction and glory to humanity.

Further, in this mode of redemption the power of God is made manifest to all ages since from a corrupted and weakened people He assumed a human nature that He raised to the height of glory by uniting it to His own Divine Personality, and though the humanity of Christ had its roots in a race enslaved to sin, yet God endowed it with all purity and grace necessary for that Hypostatic Union without breaking His own laws. Christ was without sin, but sin was not natural to man; it was implanted in his nature by Satan.

Christ should have been separated from the sin from which He was to free the race, but not from the nature of mankind for whom He was to suffer and die. He who was to cleanse others could not Himself stand in need of cleansing, so it was fitting that between Adam the first sinner and Christ the Saviour there should have been some good and just men from whom the Saviour was to come, in whose lives there would be a foreshadowing of the future holiness of the expected Redeemer. God appointed Abraham as the leader

of these people and gave the sign of holiness, the circumcision, which would mark as His Chosen People those from whom the Saviour would come. To Mary, who was born of the house of David, God granted the glory of an immaculate conception that from her pure sinless body and soul the Holy Ghost might form the Sacred Humanity of Christ, not from the seed of man, but from the pure flesh of Mary. The words of the angel show the divine preservation of the holy virgin who was destined to be the Mother of God:

"Hail, full of grace, the Lord is with thee; blessed art thou among women. . . . The Holy Ghost shall come upon thee, and the power of the most high shall overshadow thee. And therefore also the Holy that which shall be born of thee shall be called the Son of God." (Luke i, 28-35.)

"The Word was made flesh and dwelt among us." (John i, 14.)

Justice was accomplished in every phase of the Incarnation. Christ had a real body of flesh and blood in which He suffered hunger, thirst and weariness. He labored at a carpenter's bench, and His body finally underwent the extreme penalty of Adam's sin, death. Christ taught the reality of His body when He said, after His resurrection: "A spirit hath not flesh and bones, as you see me to have." (Luke xxiv, 39.)

A truly human soul informed the body of Christ. His words uttered in the Garden of Gethsemane prove this. He said: "My soul is sorrowful even unto death." The Gospels tell us that He wept at the death of Lazarus and over His beloved city of Jerusalem. He was angry, but sinned not, when He drove the money changers out of the Temple, and in His Passion He suffered great agony of mind, all of which goes to show that He had all the characteristics of a human soul, and this soul must have had a rational mind, capable of understanding and reasoning.

The mercy, love and justice shown in the Incarnation

and work of redemption is that God raised up, from a race steeped in sin, a human nature pure and holy; that He endowed it with every natural and supernatural grace of body and soul; united His own personality with it so that the sacred humanity was divine in its creation, and it became the willing, active instrument in the hands of God to atone for sin and free the human family from bondage to evil. While that Union with the Son of God gave the work of Christ its infinite value, it was the man in Christ that paid the price, and won for all humanity the victory over the haughty spirit, Satan, who desired to ruin the world.

The Redeemer as a Teacher

Christ, as man, had one colossal ambition, if we may be permitted to use such terms in connection with Him. He was not only willing but He desired with all the strength and love of His sacred, human heart to atone for the sin of mankind; to redeem the race from bondage to evil according to the divine will of His Father. Other men, such as Buddha, Confucius, Zoroaster and Mohammed, all great leaders, were fired by the tremendous aspiration to deliver mankind from the woes of life, but they failed because they were working only as men and therefore were lacking the authority, truth and power of God, all of which are requisites for a work which God alone could bring to perfection. Christ succeeded because of His hypostatic union with the Second Person of the Blessed Trinity. Through this union He was the divine instrument in the hands of God to accomplish this great work. The Scriptures describe the expected Redeemer as a teacher, king and highpriest, hence to profit by His mission we must study His teaching in regard to Himself and in all that is necessary to establish right relations between God and man and between men.

Christ loved His work because it was given Him by His Father. He followed it according to the divine will as it

was made known to Him; thus He taught us by word and example that this should be the basic principle of every man's choice of his life work. "He that is of God heareth the words of God." (John viii, 47.)

There were marvelous events connected with the birth of Christ and without doubt they were heard of by many of the Jews who were thereby filled with the hope that the long-expected One had come. Herod also heard of these happenings and he searched far and wide among the Jewish people for this child, that he might destroy Him. It will be remembered that Joseph and Mary with the mysterious infant fled into Egypt, so He was not found and it may be that many of the Jews in common with Herod believed that He had been killed in that merciless slaughter instigated by the Judean king. Anyway there was no child in evidence to substantiate the story of the miraculous birth. It is not known just how long Joseph and Mary remained in Egypt, but when they returned they made their home in Nazareth, not in the province of Judea where He was born. To their humble friends and neighbors they no doubt appeared as any other good Jewish family, and among the wealthier and more pretentious people they were perhaps not known at all, so it is easy to understand why, through His early life, this boy who appeared to be but the son of a carpenter was not connected with the stories of the newborn Saviour which were circulated some years before.

From the Gospels we learn that Christ grew to manhood in all outward appearances like any other Jewish boy. Only once did He show His supernatural knowledge, when Joseph and Mary found Him in the temple, discussing the Scriptures with the doctors and scribes. It is written that His holy Mother kept all His sayings in her heart, so this event may have been known at the time only to Joseph, Mary and the Jewish priests. These proud men may have been loath to admit that a child twelve years old was their

superior in knowledge and wisdom, hence were careful not to repeat it. He returned home with His parents, giving perfect obedience to them and to the laws and customs of the country in which He lived. After the death of Joseph He continued to earn, at His carpenter's bench, a livelihood for His Mother and Himself.

The way in which Christ met these humble beginnings of His life holds a most important meaning for all men and they should not be passed over without learning the lesson they teach.

As we have seen, there was nothing evident in the early life of Christ which would give Him the conditions that men think so necessary for future greatness. While His Mother and Joseph were descendants of the house of David they were not considered of sufficient importance to have a place made for Mary at the inn or other public lodgings prepared to take care of those coming to Bethlehem for enrollment. She had to find refuge in a stable where Christ was born.

However, Christ was not troubled by the knowledge that He was born in this lowly place. He wasted no time with thoughts of resentment against those who had been so cold and heartless to His well-beloved Mother in her hour of need. He evidently spent no time repining because He was not educated according to the cultural ideals of His times, or that He was looked upon as the son of a carpenter. His thoughts seem to have been occupied with His heavenly Father and the work He was to do for Him. In the second chapter of Luke we read: "And the child grew, and waxed strong, full of wisdom; and the grace of God was in Him." (v, 40.)

He showed no fear of meeting the pride and learning of these doctors in the temple who thought they had all the knowledge obtainable in regard to the law and the doctrine of the Scriptures. He did not dispute or quarrel with

them. He astonished them and put them to silence by simply asking them questions and by answering theirs. He returned home with His people and was obedient to them for years without any fear that they would hinder Him or keep Him from His life work when His time came. . . . Thus the boyhood and young manhood of Christ was an example to all youth, teaching them that none of the adverse conditions of the world have power to hinder or prevent the accomplishment of any work God has given them to do. He is the living witness to all the world that God provides the way and the means, regardless of poverty, obscurity or the pride of men.

When He was ready actively to begin His mission He who was in no need of baptism was baptized by John, who said, "I ought to be baptized by thee, and comest thou to me? And Jesus, answering said to him: Suffer it to be so now. For so it becometh us to fulfill all justice." (Matthew iii, 13-15.)

Later He retired to the desert and there, by fasting and prayer, He taught all men how to find that especial communion with the Father so necessary to the success of an important undertaking. After forty days and nights in the wilderness, on the very threshold of His mission, He met the temptation which almost invariably assails great souls,—not to abandon or neglect their work, but to show their power and accomplish their purpose according to their own will or by the rules of conduct accepted by the world rather than by obedience to the commands of God. Satan did not attempt to persuade the first man and woman to forego the idea of seeking knowledge which would make them more like their Creator, but he worked their downfall by the subtle temptation to seek the knowledge through disobedience to God and obedience to him, a scheme which he found successful with them and with many of their descendants.

"And when He had fasted forty days and forty nights, afterwards He was hungry. And the tempter coming said to Him: If thou be the Son of God, *command that these stones be made bread.*

"Who answered and said: It is written, *not in bread alone doth man live, but in every word that proceedeth out of the mouth of God.*

"Then the devil took Him up into the holy city, and set Him upon the pinnacle of the temple. And said to Him: If thou be the son of God, cast thyself down, for it is written: That he hath given his angels charge over thee, and in their hands shall they bear thee up, lest perhaps thou dash thy foot against a stone.

"Jesus said to him: It is written again: *Thou shalt not tempt the Lord thy God.*

"Again the devil took him up into a very high mountain, and showed him all the kingdoms of the world, and the glory of them. And said to him: All these will I give thee, if falling down thou wilt adore me.

"Then Jesus saith to him: *Begone, Satan: for it is written, The Lord thy God thou shalt adore, and him only shalt thou serve.*

"Then the devil left him; and behold angels came and ministered to him." (Matthew iv, 2-11.)

Thus by word and example Christ taught all men that the first principles of true success are union with God, unquestioned faith in His word and implicit obedience to His divine commands.

It is a matter of encouragement to know that we are living in an orderly universe, that everything in the physical world is controlled by laws that never change. The scientist can pursue his studies and investigations assured that the phenomena of nature will remain the same and that when he learns her laws he will obtain accurate results. It should be equally assuring to know that the Creator of the physical plane is the God of the spiritual realm and so all things pertaining to that kingdom are controlled by laws that never change or fail. They are as permament, accurate

and dependable as the physical laws and like the natural laws, if followed, will effect their purpose and if broken will result in disaster.

In the spiritual as well as in the physical life the man who would be successful must know what he really wants, otherwise he is working to no purpose. If he would live the Perfect Law of Liberty which makes sure his temporal and eternal happiness he must know the first steps that lead toward his goal. Christ gave these in eight clear statements; they are the conditions of mind which man must have; they are the training school of the soul wherein he learns to live the Law through which he enters the Kingdom of God. Hence it is necessary that every person should understand their meaning. The first of these Spiritual Laws laid down by Christ is:

1: "BLESSED ARE THE POOR IN SPIRIT FOR THEIRS IS THE KINGDOM OF HEAVEN."

In this statement Christ teaches that the first object of man's life is to seek the Kingdom of Heaven and that the first step toward that goal is to cultivate a poverty of spirit, which does not necessarily mean poverty in the goods of this world, as so many seem to think it does. This Law is for the poor and rich alike. It does not forbid the most luxurious things of the world, but points to the one danger which is within man himself. This Beatitude calls our attention to that state of mind which is free and independent of all things and conditions of the world; that state of mind which depends upon God alone, and so is the master, not the slave, of its possessions or lack of possessions.

2: "BLESSED ARE THE MEEK FOR THEY SHALL POSSESS THE LAND."

This second Spiritual Law is not fulfilled by the cringing, cowardly soul who has neither courage, spirit or character.

Such a man does not inherit the earth; he is the slave of every one and most of all the slave of his own fears. The Law of Meekness laid down by Christ demands that high discipline of every power of the soul which will enable him to put forth his finest efforts, not for the things of the world, not especially for himself, but for God. The Law of Meekness will not destroy any of the gifts that make men great, but will rather give the power to hold them in perfect control and use them always in a worthy cause.

3: "BLESSED ARE THEY THAT MOURN, FOR THEY SHALL BE COMFORTED."

Real sorrow is a tremendous test of character. It crushes many, and hardens others. But to him who will heed, this Spiritual Law has a great revelation to unfold. It will teach the sufferer that beside him stands One who bore the sorrow and sins of the race; One who is waiting to comfort, strengthen and save him in his hour of need. It will open the door of the heart to Him who said: "Come unto me all ye that labor and are heavy laden and I will give you rest." It is often said that a man never knows his friends until some great sorrow befalls him, and it may be truly said that he who has not suffered, if there be such, does not know the depth of the love, sympathy and power to comfort that lies in the friendship of God. To gain that knowledge of God one must suffer, but it is worth all the anguish of body or mind that man will ever experience.

4: "BLESSED ARE THEY THAT HUNGER AND THIRST AFTER JUSTICE: FOR THEY SHALL BE FILLED."

This Beatitude takes us back to the Original Justice in which God created the first man. Perfect justice reigned in his physical, mental and spiritual being, it was his by the gift of God. But now man must hunger and thirst after

the justice which will enable him to control his natural appetites and inclinations. He must labor for that justice which will refuse to overfeed or undernourish either the body, mind or soul, one at the expense of the other. Self denial, often a rigorous fast must be undergone if justice is to be measured out to every part of his nature. Hunger and thirst for the Justice of God can be filled only as it should have been preserved in the Garden of Paradise, by obedience to the Laws of God, whether physical, mental or spiritual.

5: "BLESSED ARE THE MERCIFUL FOR THEY SHALL OBTAIN MERCY."

This Spiritual Law teaches man how to live as a power for good in the world of men and also how to derive the greatest possible happiness from his contact with others. No one can live to himself alone, or disregard those who touch his life. To attempt such a method would result in disaster. This Beatitude sends man out with that quality of heart and soul which will disarm the most bitter foe. The wicked and worldly have no weapons with which to vanquish him who can meet every condition of life with mercy because this quality of God has become an essential part of his character. The Mercy of God raised men from the mire of sin by uniting His Divine nature with the humanity of Christ, and so by our union with Christ we can show mercy to all men no matter how low they have fallen, and by so doing we will receive mercy from others.

6: "BLESSED ARE THE CLEAN OF HEART FOR THEY SHALL SEE GOD."

This Beatitude expresses a deep and lasting need in the human soul, for it is an eternal truth that only the clean of heart can abide in the presence of God here or hereafter, but it would seem as if the world is filled with occasions that endanger the path of him who would live by this great

Spiritual Law. These dangers are found in the homes of the poor and in the halls of the rich; they lie in wait for the ignorant and the learned alike; they beset the feet of youth and the tottering steps of age, even the beauty and charm of those whom we love may overthrow us by robbing us of that cleanness of heart without which all is as dust. No useful life can be sheltered from the temptations of the world, and if it could, its deadliest attack might come from within its own nature. There is only one remedy strong enough to counteract all danger from friend, foe or self and that is the Divine Friend, the living Personality of Christ. He is everywhere at our command. He is in every act of the Church which He established, in every Mass, every Sacrament, every Prayer. By the faithful practice of our Religion we become a part of Him. His abiding Presence is a never-ending source of power in our lives. The flame of love burning in His Sacred Heart is the fire that will purify our own. If we will make way for Him, His Divine Personality will stand out in bold relief against the background of our every day lives, molding and shaping us for the adoptions of sons which is our destiny. Then indeed may we say "Blessed are the clean of heart for they shall see God."

7: "BLESSED ARE THE PEACEMAKERS FOR THEY SHALL BE CALLED THE CHILDREN OF GOD."

He who would be the Peacemaker of God must learn well the Beatitudes that precede this one, for they will prepare him for his great office, the diplomat and ambassador of heaven, representing its cause in this world and winning souls for its Kingdom. The peacemaker of God can make no compromise with sin; he can in no wise tamper with the commands of the Master, and yet he must be able to sympathize with the conditions and feelings of those

whom he would win. The cold statement:—this is wrong and this is right, why don't you do it?—never convinced or converted any one. Christ had infinite patience with the failures of men in their strivings to live the Christian life. It was the hypocrites who received His condemnation. He impressed the need of toleration upon His Church and she has never forgotten His lesson. She forgives not only seven times, but seventy times seven times; she never abandons the sinner while life is in his body. The Church like her Founder offers and encourages the saintly life for all her children, but she accepts the least effort of the sinner and gently leads him on to greater heights of sanctity. To the peacemaker the teaching of Christ and His Church must be more than a traditional knowledge which he believes because he was brought up in it. It must be more than knowledge; it must be a burning love for God and for men, a love that will never be satisfied by anything less than the Perfect Peace that surpasses all understanding, the Peace that the spirit of the world knows not of, that Perfect Harmony between God and His creatures.

8: "BLESSED ARE THEY WHO SUFFER PERSECUTION FOR JUSTICE' SAKE, FOR THEIRS IS THE KINGDOM OF HEAVEN."

The persecution of which Christ teaches in this Spiritual Law, is not the self-sought persecution of the man who by his own antagonism, faults and blunders invites the dislike and censure of his fellow-men.

There are Christians who seem to think that the grace of God and prayer are intended to do away with all the natural laws, forgetting in their zeal that God is the Author of physical as well as spiritual law and both must be observed by him who would serve God. They would like to think themselves martyrs because they suffer from the consequences of their own actions.

Again, a man may attend Mass every day and receive Holy Communion, acts which are commendable and priceless in themselves, but if to do this he neglects the obligations which he has taken upon himself as the husband or father of a family, he fails in these important offices, not because of his attendance at Mass, not because of his religion, but because he is really unfaithful to its teaching. He is trying to live the life of a religious when he has chosen the life of a bread-winner for a family that is now dependent upon him, and the censure that he receives for his actions is well deserved. The lack of harmony in his home or lack of success in his worldly affairs is not because of persecution, but because of his lack of common sense and justice to others.

But without question there are persecutions that come to men and for which they are in no wise responsible; they have done all in their power to avoid them, except consenting to that which they know to be evil because it involves the breaking of God's Laws. Christ came to the world to save men and they nailed Him to a cross. All of the Apostles save one were put to death for following Him, and millions of men, women and even children were martyred because they clung to the truth that would bring salvation and happiness to the human race. Many people are persecuted in their bodies, not for their own sins but for the sins of their ancestors; many are living in mental persecution because of the evil in those whom they love, and at times as in the early days of Christianity individuals and whole nations suffered persecution for the love and truth of God. It is to these great souls that Christ addresses Himself in this Spiritual Law. In these faithful souls is the Beatitude fulfilled: BLESSED ARE THOSE WHO SUFFER PERSECUTION FOR JUSTICE' SAKE, FOR THEIRS IS THE KINGDOM OF HEAVEN" (See "Laws of the Spiritual Life, Rev. B. W. Maturin).

The eight Beatitudes just reviewed are not concerned with anything forbidden. They simply set forth the spiritual laws that must govern man's right relationship with God and his fellow-man, and the Church reiterates them as clearly in this twentieth century as did her Master in His teaching on the Mount.

At the time of the coming of Christ the Roman Empire was mistress of the world. All riches and power were in the hands of a few who looked upon themselves as semi-gods. The common people had no rights which those in power had to respect. The worst form of slavery was the accepted thing. Women and children were the toys or victims of men. The captives of war were sold into bondage without regard to their previous condition. Immorality and child murder were not only condoned but protected by law of the Empire. The people were impoverished by the unjust taxation laid upon them by this pernicious government in which they had no part, rights or protection.

In all His teaching Christ made no attack upon the Roman civil law. He seemed rather to encourage obedience to it as He commanded His followers to give to Cæsar the things that belonged to him, and instead of denouncing taxation He told His Apostles where they would find the money to give the tax gatherer. He would reform the evil ways of the world, not by changing its forms of government or civil laws, but by cleansing the hearts of men from sin. "Do penance, for the kingdom of heaven is at hand" formed the basis of all that Christ deemed necessary on the part of man to right the wrongs of the race.

Christ never inveighed against war, or taught His followers to desert their fatherland when it was in need of soldiers; neither did he try to form peace councils between nations, but He taught the individual the power of love to overcome hate and to establish right relations between man and man. His divine words: "Be merciful, even as your

Father is merciful," pointed the way to universal peace.

The Saviour did not claim that poverty was an unmitigated evil, the cause of human sorrow, and that to overcome it the goods of this world should be equally divided between all people. On the contrary He pointed out the danger of riches, a danger so great that only the power of God could overcome it. He told those who were in want where and how to find everything needed for the comfort and happiness of the body as well as for the soul, independent of all men or markets.

The Church which Christ founded has adhered to this teaching through all the changing conditions of men. It offers nothing of this world as a fitting reward for obedience to the laws of God but union with the Father Himself. Everything else is secondary to this happy state and the value of all earthly possessions is conditioned by our relations with God. The person seeking membership in the fold of Christ is asked in Baptism what he seeks, and he answers, Faith. He is then asked what he will gain and he answers, LIFE EVERLASTING. In the teaching of the Church these two sublime gifts are the only rewards considered great enough to satisfy the soul of man which was created for God, but with her Divine Master she also declares that those who seek God will find all things necessary for carrying out His commands and finding happiness here and hereafter.

In His teaching Christ referred to many of the inhibitions of the Old Law. He gave a new light on these commandments and taught that they could be broken even in thought:

"You have heard that it was said to them of old: Thou shalt not kill. And whosoever shall kill shall be in danger of the judgment.

"But I say to you, that whosoever is angry with his brother, shall be in danger of the judgment. . . . And who-

soever shall say to his brother, Raca, shall be in danger of the council. And whosoever shall say, Thou fool, shall be in danger of hell fire.

"If therefore thou offer thy gift at the altar, and there thou remember that thy brother hath anything against thee; Leave there thy offering before the altar, and go first to be reconciled to thy brother: and then coming thou shalt offer thy gift. . . .

"You have heard that it was said to them of old: Thou shalt not commit adultery. But I say to you, that whosoever shall look on a woman to lust after her, hath already committed adultery with her in his heart." (Matthew v, 21-28.)

By various examples Christ reminds His listeners that if they would receive the reward that God alone can give, all their good deeds must be directed primarily for His honor and glory:

"Take heed that you do not your justice before men, to be seen by them: otherwise you shall not have a reward of your Father who is in heaven.

"Therefore when thou dost an almsdeed, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may be honored by men. Amen I say to you, they have received their reward.

"But when thou dost alms, let not thy left hand know what thy right hand doth. That thy alms may be in secret, and thy Father who seeth in secret will repay thee.

"And when ye pray, you shall not be as the hypocrites, that love to stand and pray in the synagogues and corners of the streets, that they may be seen by men: Amen I say to you, they have received their reward.

"But thou when thou shalt pray, enter into thy chamber, and having shut the door, pray to thy Father in secret: and thy Father who seeth in secret will repay thee. . . .

"And when you fast, be not as the hypocrites, sad. For they disfigure their faces, that they may appear unto men to fast. Amen I say to you, they have received their reward. But thou, when thou fastest, anoint thy head, and wash thy face; that thou appear not to men to fast, but to

thy Father who is in secret; and thy Father who seeth in secret will repay thee." (Matthew vi, 1-17.)

Man is a social being. The companionship of his kind is necessary for his contentment and happiness. The co-operation of others is essential to the success of his work; hence to know how to live in peace and security with his own family, his friends, neighbors and business associates while at the same time attaining his lawful ambitions and fulfilling his obligations to God and his fellow-men is one of the most important problems of his life. As a teacher of men Christ gave full recognition to this question, and set before the world the only way in which it can be successfully solved:

In His answer to the Pharisees Christ made a formal statement declaring that love is the fundamental principle which unites the Old and New Law and brings about the right relationship between God and man and between men; hence its requirements must be fulfilled in the spirit and in the letter. He said:

"Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and the first commandment. And the second is like to this: Thou shalt love thy neighbor as thyself." (Matthew xxii, 37-39.)

In order that men might understand the full meaning of this second commandment, Thou shalt love thy neighbor as thyself, Christ gave a detailed instruction as to how it must be carried out. He said:

"You have heard that it hath been said, An eye for an eye, and a tooth for a tooth. But I say to you not to resist evil: but if one strike thee on the right cheek, turn to him also the other.

"And if a man will contend with thee in judgment, and take away thy coat, let go thy cloak also unto him. And whosoever will force thee one mile, go with him other two.

"Give to him that asketh of thee, and from him that would borrow of thee turn not away.

"You have heard that it hath been said, Thou shalt love thy neighbor and hate thy enemy. But I say to you, Love your enemies: Do good to them that hate you: and pray for them that persecute and calumniate you:

"That you may be the children of your Father who is in heaven, who maketh his sun to rise on the good and the bad, and raineth on the just and the unjust. . . .

"Be you therefore perfect, as also your heavenly Father is perfect." (Matthew v, 38-48.)

Christ taught that the first step man must take, if he is to work with God for everything he needs, for time and eternity, is to pray always: "Watch ye, and pray that you enter not into temptation."

The great temptation that assails man, from Adam on, is that he can find some way other than God by which he can obtain the good that he desires. Christ would have him know that it is only by keeping his mind attuned to the mind of God that this false idea can be overthrown and what he desires rightly gained.

That man might not be lacking in the knowledge necessary to make his prayers effectual Christ stated the conditions of mind he must have in approaching God. First, there must be constancy in prayer. Further, there must be faith in God's power and willingness to grant what is asked from Him. There must be the humility of mind by which man sees his own unworthiness; he must recognize the merit which Christ won for him and ask in His name, for without this merit man would ask in vain. Christ gave concrete examples that all might fully understand the conditions under which they may hope to have their prayers heard and answered:

"And he spoke also a parable to them, that we ought always to pray, and not to faint, saying:

"There was a judge in a certain city, who feared not

God, nor regarded man. And there was a certain widow in that city, and she came to him, saying: Avenge me of mine adversary.

"And he would not for a long time. But afterwards he said within himself: Although I fear not God, nor regard man, yet because this widow is troublesome to me, I will avenge her, lest continually coming she weary me.

"And the Lord said: Hear what the unjust judge saith. And will not God revenge his elect who cry to him day and night: and will he have patience in their regard? I say to you, that he will quickly revenge them." (Luke xviii, 1-8.)

Christ constantly preached faith in God as a condition which must ever be present in man if his prayers are to be answered. His Apostles said to Him:

"Lord increase our faith. And the Lord said: If you have faith like to a grain of mustard seed, you might say to this mulberry tree, Be thou rooted up, and be thou transplanted into the sea: and it would obey you."

And again, as if to accentuate this teaching, He gave this example:

"And in the morning returning into the city he was hungry. And seeing a certain fig tree by the wayside, he came to it, and found nothing on it, but leaves only, and he saith to it: May no fruit grow on thee henceforward forever. And immediately the fig tree withered away.

"And the disciples seeing it wondered, saying: How is it presently withered away? And Jesus answering, said to them: Amen, I say to you, if you shall have faith, and stagger not, not only this of the fig tree shall you do, but also if you shall say to this mountain, Take up and cast thyself into the sea, it shall be done. And all things whatsoever you shall ask in prayer, BELIEVING, YOU SHALL RECEIVE." (Matthew xxi, 18-22.)

When exercising His power as God in raising the dead, healing disease, giving sight to the blind and hearing to those born deaf, Christ always commended the faith of those who asked these favors of Him.

The humility of mind which man must have if he is to be heard of God, Christ demonstrated by the parable of the two men who went up to the Temple to pray:

"The Pharisee standing, prayed thus with himself: O God I give thee thanks that I am not as the rest of men, extortioners, unjust, adulterers, as is also this publican. I fast twice in a week. I give tithes of all that I possess.

"And the publican, standing afar off, would not so much as lift his eyes toward heaven: but struck his breast, saying, O God, be merciful to me a sinner.

"I say to you, this man went down to his house justified rather than the other: because every one that exalteth himself shall be humbled: and he that humbleth himself, shall be exalted." (Luke xviii, 10-14.)

Christ taught men that their part was to ask; to pray; but that God would answer their prayers because of the merit which He would win for them. He said:

"Amen, amen, I say to you: if you ask the Father anything in my name, he will give it you. Hitherto you have not asked in my name. Ask and you shall receive: that your joy may be full." (John xvi, 23, 24.)

Prayer in the sense in which Christ used and taught it, is the turning of the mind to God in any good thought, word or deed,—to praise Him, to thank Him for His blessings and to petition Him for all that we need. From the natural working of the human mind we learn why prayer to God is so necessary. It is only by using his mind that man can consciously connect himself with anything in this life, good or evil. So his thoughts should be concentrated upon his desires and the best means he knows of fulfilling them. If his ideals are persistently held in faith and expectation they will eventually draw whatever is necessary to bring them into manifestation.

God is the Creator and Giver of all good gifts; whatever is not from Him is of evil. Therefore we should pray to Him constantly for what we believe will bring us happi-

ness, but always depending upon the divine knowledge and will of God, not upon our own, for what will really bring happiness. Then we should concentrate our thoughts upon God as the source of our supply and not upon people, knowing that they are but the instruments in the hand of God, never the cause of the fulfillment of our desires. We often think that we are praying earnestly to God when deep in our hearts our faith and expectations are centered in human conditions and not upon His power. This accounts for the fact that many times when we think, form plans, pray and work for their completion, we find that their results do not bring us happiness but destroy that which we had. Many people who are sorrowing and suffering are in this sad condition because they have obtained what they were determined to have, not through God's will, but their own. Our greatest need is the protection of God from our own ignorance, the darkness of our understanding and our tendency to mistake evil for good.

Christ, who knows the laws of God and the blindness of the human heart as no other being could know them, taught us by word and example to submit, in all our prayers and desires, the human will to the divine will; because God has all knowledge and power, hence if we do not interpose our own will He will answer our prayers in a way that will assure us the happiness we desire but do not know how to attain.

In the Garden of Gethsemane, when the weight of the sins of the world had beaten Him prostrate to the earth, Christ prayed to His Father, saying: "Abba, Father, all things are possible to thee; remove this chalice from me." But immediately He qualified His prayer in a way that could bring only the best: "Not my will, but thine be done."

God answered the prayer of His beloved Son, not by removing the cup. It was the will of the Father that it

should not pass, because by willingly drinking this cup of woe which could be pressed to His lips for but a few hours, at the longest, the sacred humanity of Christ was exalted to the right hand of the Father for all eternity and the gates of heaven were opened to the human race. When the Divine Will ruled how much more He gave than the human will of Christ had asked. Nor did God leave His Son without a present help. He sent an angel to strengthen Him for His mighty task. By this holy example of the Saviour it is made plain how to work successfully with the law of God.

The Church, which is the voice of Christ in the world, recognizes this law and counsels her children to submit all their thoughts and desires to the will of the Father, lest they bring upon themselves destruction instead of blessings.

Christ clearly taught the state of mind that man must have to live in peace and happiness with his fellow-man and gain from him the cooperation necessary for his own success in life. His words leave no possibility of mistaking His meaning or of qualifying them with our own ideas. If we are to gain what He promises we must fulfill the conditions in the letter and in the spirit. He says:

"Be ye therefore merciful, as your Father also is merciful. Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive and you shall be forgiven.

"Give, and it shall be given to you: good measure and pressed down and shaken together and running over shall they give into your bosom. For with the same measure that you shall mete withal, it shall be measured to you again." (Luke vi, 36-38.)

"ALL things, therefore, whatsoever you would that men should do to you, do you also to them. For this is the law and the prophets." (Matthew vii, 7-12.)

Human reason can understand that to be merciful as God is merciful, to love and pray for those that hate you;

to offer no resistance to those who strike you, cheat you and unlawfully force you to obey them, would indeed require the absolute love of God and men: that it might be a virtue from a supernatural standpoint, but it is difficult to understand how this line of conduct could bring anything in this world but abject slavery to others and the utter loss of independence and strength of character which are the very powers so clearly exemplified in the life of Christ. How what we will receive from our fellow-man depends entirely upon what we do and not at all on what he is doing to us as Christ stated, is a question that needs explanation.

Christ, knowing all things, understood these difficulties and so He pointed out the way, bidding His listeners turn to the plant and animal kingdoms and learn from them that God made laws by which He takes care of every creature and especially the man whom He made in His own likeness and intends for His adopted child. From this law we may learn that he who works with God cannot be cheated or conquered:

"Consider the lilies of the field, how they grow. They labor not neither do they spin. But I say to you that not even Solomon in all his glory was arrayed as one of these. And if the grass of the field, which is today, and tomorrow is cast into the oven, God doth so clothe; *how much more you, O yet of little faith?"*

"Behold the birds of the air, for they neither sow, nor do they reap, nor gather into barns: and your heavenly Father feedeth them, *Are not you of much more value than they?"* (Matthew vi, 26-30.)

So, in obedience to that command, we will consider the lilies of the field and the birds of the air that we may learn how the wonders which they manifest are accomplished.

Experience teaches us that no matter how many kinds of seeds we plant the conditions of their development and

growth are the same. They must be placed in the earth, covered over, and left undisturbed. The life elements in the seed must have free access to the earth, air, water and sunlight or there will be no increase and growth. No matter how small the seed may be, everything that will ever appear in the perfect plant must be present in it to some minute degree because it unfailingly reproduces the kind of plant from which it was taken. The fertilized and ripened seed has the power to lay hold of the forces of nature in whatever measure is necessary to bring into manifestation the roots, trunk, branches, leaves, and the fruits and flowers with their different colors, fragrance and flavors, according to its kind whether it is to bring forth a blade of grass which today is, and tomorrow is cast into the oven, or the great oak tree that will live and flourish for hundreds of years.

The life in the plant which causes this growth is called the vegetative or nutritive soul. All we know of it or of the law by which it builds, is by the manifestation which this invisible power produces. It gives no sign of reason or choice, but without effort or labor, by some alchemy of God it brings into manifestation the diverse varieties of the vegetable kingdom which do their part in beautifying the earth and feeding its teeming millions.

Christ calls attention to the operation of this law in the plant in order that we may realize God's providence in supplying it with the unfailing means of bringing into expression what He has implanted in its soul.

The life principle which builds all animal forms, from the least to the greatest, is also invisible. It must be judged by the same rule that applies to the plant,—what it does. The class of animals with which our study is concerned have highly organized bodies, a nervous system, circulation of the blood, detached voluntary motion and in most instances some kind of voice. They have the power

to see, hear, feel, taste and smell, and well defined instincts, passions and appetites. In propagating its species the sperm cell is deposited by the male and held and nourished by the female. Every element contained in this embryo must be augmented by elements in the earth, air, water and sunshine or there will be no development. These are supplied through the body of the mother until the new life is ready for independent existence.

While nothing resembling an animal appears in the first tiny cells of the embryo, yet we know that whatever will appear in the mature bird or beast must be in them in some measure, because if nourished by the natural forces mentioned they will unfailingly build out the perfect creature of the species to which they belong, true to its kind in form, color, marking and action. With unerring precision the senses guide the animal instincts in seeking for everything necessary to satisfy its passions and appetites and also in finding all that is needful for the preservation of its young.

The life principle that performs these wonders is called the sensitive soul, and it shows no evidence of reason or free-will. The gentleness of the lamb, the savage courage of the lion and tiger, the cunning of the fox and the sweet song of the nightingale were evidently written into the sensitive soul of these creatures, and they have no power to change or alter the design.

Now the animal, as well as the plant, by its perfect compliance with the law of God, without sowing or gathering into barns, is abundantly supplied with everything it needs; and that we might see our connection with this law and its value to us, Christ adds: "Of how much more value are you than they!"

Man begins his existence here, apparently, in the same way that the animal does. The life principle from the father and mother builds the body of the child, at least

to some undetermined stage of its development. The invisible life acting in this physical body operates by the same law that governs the building of the plant and animal bodies in that it must have free access to the natural forces of earth, air, light and water, and also the power to transform these substances into flesh and blood, or there will be no growth.

Nothing resembling the body of a man can be observed in the first cells of the embryo, but it is evident that they do contain the design of the human body and some degree of all the physical elements that will ever exist there, for under normal conditions they never fail to develop a being like the species from which they came. There is much in the physical structure, in the coloring of skin, hair and eyes, the tone of voice and movements of the developing child that shows its likeness to the parents. The human embryo inherits moral perfections and imperfections from its ancestry. They are indelibly stamped upon its character from the beginning. We know that this is true, for these characteristics unfold with the growth of the child. They are evident long before it reasons, and regardless of training or lack of training these traits remain to help or hinder the individual throughout the span of life.

This life principle from the father and mother builds the most highly organized body in the natural world, but here the resemblance to the plant and animal kingdoms ceases, for the soul that is the animating principle of the human body, while it has the nutritive and sensitive power of the lower forms, has qualities entirely unknown in the animal. It has the power consciously to know, reason and act upon its conclusions as it desires whether they be in accordance with reason or against it. Hence it has free-will and is called the intellectual soul. The human soul can also reason and come to conclusions on universal propositions, such as a spiritual world, eternal life and God.

This is an intelligent operation of the mind on subjects entirely outside of matter and is evidence that though the soul is dependent upon matter for its operations in this natural world, it must be of spiritual not physical essence; that it is capable of life and thought in a spiritual existence independent of the body.

It is easy to understand the production of the human body, but to know man as he is we must learn from whence is derived the intellectual soul that so completely differentiates him from all other forms.

The soul of man could not have originated in matter, for it is unreasonable to believe that the lesser thing could build the greater or something entirely different from its own nature, so the soul with its nutritive and sensitive powers must have been brought into existence by something else than man. It has already been proven that God alone can create in the true sense of the word, hence it is evident that He alone can be the author of the human soul; and as the soul cannot be derived from the parents, the mind or intellect being indivisible, there is but one reasonable conclusion which is, that when the body generated by the parents is ready to receive it, God creates the intellectual soul, endowing it according to the hereditary differences and dispositions that the body received through its ancestry. Abbott Vonier, writing on this subject, says:

"The soul works on elements already strongly individualized and qualified. . . . The immortal soul can be soul and principle of life only to an organic, living body; indeed it must find it a living body when it comes. It makes that organic living body do higher things. . . . It is the higher life the soul gives, not new life. The higher life must be carried on with the old dispositions, the old qualities. . . . The soul is indeed the artist; it is even more than the artist, it gives to its instrument the final touch of perfection. However, as the soul is not a creator, but merely a vivifier, it does not make a new instrument, but finishes

off a thing half completed by nature (*The Human Soul*, Chapter xii, pp. 77-78).

"Nature produces an organism of such exceeding perfection that it would be a failure unless a spiritual substance were united with it, to which it may minister, so as to have full scope for its high qualities (pp. 69-70).

"The creation of the soul on the part of God is not a superseding of Nature's activities, it is a completing of Nature's activities. It steps in where Nature fails, and Nature in the production of man, according to our Masters, is more marvellous than in the production of any other living being. It shapes an organism which is the appropriate setting for an immortal spirit. Nature frames the ring of gold, God puts in the brilliant diamond, the soul, in the spot provided by Nature" (pp. 69-70).

"The soul is to the body an immanent principle of elevation; it raises the knowing and loving powers to a higher sensitive level than in the animal level; moreover it raises the result of the highest sensitive life to a purely immaterial level. . . . This elevation takes place in every possible human individual, however low he may be in the scale of mental culture; for potentially every human being is fit both for art and thought. . . .

"The spirit or soul does not cause new light, new thoughts, new views; it only elevates the results of the sensitive knowledge. The soul is not the direct cause of progress; the material world, apprehended by the senses, is the direct cause of all progress; the soul's mission is to elevate the acquisition of the knowing powers that are in the senses to the immaterial plane and to extend them by means of logical deductions. The soul does not make new things; the soul makes higher and broader the things already existing in the sense apprehensions" (pp. 41-42).

Evidently the soul does not change the physical organism of man, but works with what is finds there and raises it to a higher life, making the human body at its best an expression of beauty in form, color and grace of movement not approached by any other creature in the physical world. The senses of men and animals are identical, yet by the presence of the human soul the senses of man are

so exalted that his whole being can be transported with delight by the exquisite loveliness of form, color and sound which he sees and hears in the universe about him and which are never seen or heard by the eyes and ears of the animal. Then there is the vast world of beauty which man's imagination opens to his inner vision and which he expresses in the great works of architecture, painting, music and literature, of which the animal senses have no knowledge or power of appreciation.

There is a similarity between the emotions and passions of men and animals, but man's love for his mate and his children not only exceeds all animal affection in its intensity and duration, but it surpasses time, follows its beloved object beyond the grave and reaches into eternity. Man's love finds its highest expression in his love for God, and the highest ideal of its fulfillment in a life of eternal happiness with Him.

It is only man who can turn the passions of pride, greed, envy, anger and hate into humility, temperance, generosity, patience and love. It is only man who can hold the generative urge, and the physical force which expresses it, in check, to be used only in accordance with the will of God for the propagation of the race, and when not so used can sublimate that power to nourish and strengthen his own body, that instrument through which the soul must work while in this world. These great achievements must come from the power of the intelligent soul to elevate the body and senses, for there is not enough difference in the organisms of men and animals to account for the superior accomplishments of men.

Common observation teaches everything we have mentioned in regard to plant, animal and human life. Christ directed attention to these different kingdoms that all might see how God provided for His creatures according to their needs by a law that works without ceasing.

God has filled the world with many different substances out of which a good body can be built, and with other elements intended to serve man in other ways, but which are destructive when used for food and drink. Man as a rational being must choose what he will give the nutritive power of his soul with which to maintain and rebuild his house of clay. His choice may lie between that which experience and reason tells him is good for him and that which his appetites demand because of the momentary, sensuous pleasure he derives from it. The senses and the will serve the reason or the appetites with equal readiness. If the man allows his thoughts and imagination to dwell inordinately on the pleasures of the appetites it will be impossible for him to eat, drink and live according to the dictates of reason, temperance and continency.

Man's superiority over the lower kingdoms is not power to change the law of God by which every creature is supplied, but is his power to change his own thought and to choose those that shall occupy his mind. It is man's thought that determines and directs his every word and action. It is his thought that measures out that which will return to him "shaken together, pressed down and running over."

God thought, and the Universe came into being. It is man's thought which connects him with the creations of God that fill the world. It is his thought working with the law of God which has brought to his door the rare mahogany of the Antilles, the granite and marble from the remote parts of the earth and all the necessary materials from far and near to build the homes of the world, from the humblest hut to the palace of the king, and to erect the stately cathedrals with which he has girdled the earth, in which to worship his God. They all existed, to the last girder and stone, in the thought and imagination of man before his labor brought them into concrete form.

It is the thought of man that has drawn the gold, diamonds and other precious stones from the bowels of the earth, cut and polished them until their gleaming splendor is revealed to satisfy in a measure his longing for beauty. It is the thought of man that has harnessed the forces of water and air to heat and light the continents; to carry his messages around the globe in a mere fraction of time. By the power of his thought man flies through the air with the swiftness of the eagle, and by the power of his thought his spoken word conquers space and outruns time. The thought of man has found ways and means of preventing many accidents, relieving untold suffering and of saving the lives of numberless millions of people. And best of all, the thought of man has so responded to the gifts and graces of God that he has reached to great heights of spiritual glory in this world, and his thoughts, words and actions have helped to bring this incomparable blessing to whole nations of people.

On the other hand man's thought has wasted and squandered the riches and substances of the earth. It has inflicted the most hideous suffering upon the human race. It has brought war, pestilence and famine to the whole world. It has made peonage and slavery to crush the hearts of men. It has outraged virtue, robbed others of their rightful possessions and directed the hand of him who has taken the lives of defenceless people; and worse than all the rest, it has done all within the power of man to kill the soul by luring it away from the care and protection of God.

Good and evil are both in the world and the tendency to think good and evil thoughts is in the mind of all men since the first sin of Adam. It is the mode of dealing with them that is important. To be of any avail a good thought must be more than a passing thing. It must be held and nourished in the mind until it is big and powerful enough to

produce words and actions, or, gathering force, it may come to full manifestation in some form of far greater importance than was indicated in the first thought. What started as a thought of sympathy for some suffering creature may develop into the building of a great hospital or some deed of benevolence that effects the lives and happiness of thousands.

An evil thought may arise in the mind but if at once it is cast aside it is only a cause of merit. It can do no more harm than the weed that has been plucked from the soil. But if the thought of criticism, greed or dislike is held in the mind it will grow until it is powerful enough to find expression in the false testimony that robs another of his good name, his liberty or his life, in the midnight thief or in the assassin's deadly blow. We hear and know of the signal deeds of mercy done and the shocking crimes committed every day, but we seldom realize that the act of the saint or the criminal can be traced back to a first thought of good or evil that could have been diverted by the slightest effort on the part of the man in whom it was born.

Prayer offered to God is the highest form of thought. It penetrates the spiritual world and brings to man's aid the angels and saints, the messengers of God, and the direct intervention of the Creator. In answer to humble, persevering prayer God has at times set aside His natural law and by His infinite power given the needed relief. In the Church this kind of help is called miraculous, and though all help is in reality from God, a miracle is entirely different because it is a setting aside of the natural law in answer to man's prayer. Christ promised this kind of help when He said: "If you shall have faith, and stagger not, not only this of the fig tree shall you do, but also if you shall say to this mountain, Take up and cast thyself into the sea, it shall be done."

To gain the fullness of every good which man's thought

can bring, his mind must reach that perfect harmony with God which Christ emphasized when He said: "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and the first commandment. And the second is like to this: Thou shalt love thy neighbor as thyself. Upon these two commandments dependeth the whole law and the prophets." (Matthew xxii, 37-40.)

We are keeping this law if we are holding God first in all our thoughts. Looking to Him as the fountain and source of all good, knowing that if He is with us no man's hand can be against us. If He is first in our love and in all our considerations, then we are true to this first and greatest commandment, without which all is in vain. We are keeping the second commandment if we extend to our neighbor, be he friend, foe or stranger, the same Christian charity we would like to receive from another.

Again Christ said: "Be merciful, even as God your Father is merciful." We are *full of mercy* if we would not deal unmercifully with one of His creatures, even the lowliest. "Forgive and you shall be forgiven" is fulfilled by wiping out of the mind every trace of resentment for the wrong done us; by refusing to recall the sin by which we have been offended, or what we suffered in consequence of that sin. Should God recall the sins of which we have repented and the bitter offenses which we have committed against our neighbor and against Him, there would be no hope or forgiveness for us. Christ made plain why this absolute cleanness of mind is necessary: "FOR WHATSOEVER YOU MEASURE OUT TO ANOTHER SHALL BE RETURNED TO YOU, SHAKEN TOGETHER, PRESSED DOWN, AND RUNNING OVER."

Every step forward which has been made by scientific study serves to verify the teaching of Christianity and helps us to understand and so be better able to correspond with

the law in a way that will bring us its full value. We will set down just a few of the scientific findings which will throw specific light on the common law which we have been discussing in relation to the plant, animal and man.

"The reign of law in the physical world is a uniform and patent fact. The constant and regular sequence of phenomena is a necessary condition for science. Without it science would be impossible. How, for example, could I explain a state of things that was never the same, but constantly changing and so that no order or sequence could be detected in the change? I should give up in despair and say that everything was in confusion and that I could not understand. Now science does not answer after this fashion. Every aspect and department of the material world is brought under careful observation. Everywhere order and law obtains. What at first seemed confusion was made clear upon the discovery of a deeper or wider law" (*Christian Philosophy,* Driscoll, pp. 236-7).

"It is through the medium of our senses alone that we derive our knowledge of the phenomena of external nature. A careful study of this phenomena reveals to us only two things, or entities, as having an actual and objective existence. These two things are Matter and Energy. So far as we can determine, therefore, these two entities, in their various forms, make up the whole universe. . . . Matter is known to us in three states, or forms: solid, liquid and gaseous. . . .

MATTER. "Whatever the changes that take place in matter, its mass remains constant. So far as science can determine, not a single particle of matter has ever been brought into existence by any human agency, and no operation performed by man has ever diminished by a single atom the quantity of matter in the universe. This great fact, that matter is absolutely uncreateable and indestructible by any agency within our control, is known as the Law of Conservation of Matter." . . .

"In Tait's opinion, 'The discovery of the ultimate nature of matter is probably beyond the range of human intelligence.' So far the chemist has succeeded in establishing the existence of a number of kinds of simple, homogeneous matter (some claim seventy-six). These substances he calls

elements. Only elements can have atoms, and each element has its own peculiar atom. Hence there are as many kinds of atoms as there are elements. . . ." (Barker, *Physics, Science Series.*)

ETHER. "When we come to investigate the intermediate region of apparently empty space we find that it is not empty, but contains a something that welds all the separate fragments of matter into a cosmic whole, and also that it carries vibration and transmits force from one to another" (Sir Oliver Lodge).

"Like other forms of matter, ether is known to us only by its properties. . . . In its structure ether is assumed to be continuous and unlike that of ordinary matter, which is granular. As a whole it is regarded as a perfectly continuous, incompressible substance, pervading all space and penetrating between the molecules and atoms of all matter. The molecules and atoms are imbedded in it and connected with one another by its means" (Barker, *Physics, Science Series*).

ENERGY. "Energy is apparently inseparable from matter. No form of energy is known to us that is not in some way connected with matter, and there is no point in the universe, so far as can be ascertained, where matter will cease to possess energy" (Barker, *Physics*).

ATTRACTION. "It has been observed that under certain conditions bodies exhibit a tendency to approach one another, and if free to move a motion takes place between them and they come together. Such a tendency is called the Law of Attraction. The following is a clear statement of the Law of Attraction as given by Newton."

"Every particle of matter in the universe attracts every other particle with a force whose direction is that of the line joining the two, and whose magnitude is directly as the product of their masses and inversely as the square of their distance from each other."

"Some scientists claim that the attracting power is in the matter itself, and others contend that it is in the medium between any two bodies, but wherever the energy is located that has the power of attraction, it is at work, and is the controlling and regulating power in the universe. It is commonly known as gravitation or gravity.

REPULSION. "As there is a law that gives two bodies

the tendency to approach each other, so there is a law that gives two bodies the tendency to repel each other, and this is called the Law of Repulsion. . . . So conversely the system itself does work, in the former case when the particles approach each other, in the latter case when they recede from each other" (Barker, *Advanced Course in Physics*).

"Physical science explains the phenomena of motion by attraction. This is defined as the invisible power in nature which tends to draw bodies together. The law which rules mutual action and reaction was formulated by Newton. . . . This law holds universal sway throughout the material universe. Astronomy tells how the stellar bodies move through space, along their accustomed path in obedience to this law. Physics and chemistry reveal its workings in the molecules and atoms of the different forms of matter. The existence of and the universal sway of attraction, is, therefore, an undisputed fact of modern science" (*Christian Philosophy*, Driscoll, p. 135).

He who would achieve in this life according to the intentions of his Creator, must get this fact straight in his mind: Thought is not a vapory shadow that floats around on the surface of a more or less shallow consciousness. Thought is a living, vital, attracting force by which man moves the world in so far as he can move it, and thought must be controlled and directed if it is to work for the good which he desires.

There are three ways of expressing thought: by words, actions and things. Words are its simplest expression, and so that method is most commonly in use. But the man who talks unnecessarily about his ideas is generally the one who fails to act upon them or bring them to a profitable issue.

When we realize the power of thought and the relationship that words bear to it, we will understand the evil of too much speaking in regard to the important ideas that we desire to bring into manifestation. We will understand why we should keep our thought stored in the secret place of the

mind until, as they gather power and momentum, they force us into action and draw from the universe of matter and energy the substances, persons and conditions necessary to give them form and expression. Our divine Master taught this law when He said: "But let your speech be yea, yea: no, no; and that which is over and above these, is of evil." (Matthew v, 37.)

If we hold a thought in our mind we can no more stop its activity than we could place a seed in the ground and stop it from growing. If the seed is left in the earth and given proper conditions it will gather power and substance with every vibration. It will burst its shell and force its way to the surface of the earth where it finds its full expression as a rose, an oak tree, or a poison ivy.

Whatever advantages or handicaps a man may start life with as a result of the law of heredity, he must, like the man who has come into possession of land more or less carelessly cultivated by others, decide what he wants his garden to produce for him regardless of what he finds already there. He must prepare his soil, his body and mind, for the new seed by plucking out the evil tendencies. He must carefully select his seed, the thoughts that hold the mental concept of what he wants, for his thought is the basic power by which he can attract from the matter and energy of the universe the elements that will build his desires into concrete form, and they can only attract their kind. He must not change these thoughts; he must water them with faith, give them the air and sunshine of hope and then leave them to do their mighty work. "By their fruits ye shall know them." By their fruits we shall know the kind of seed that was placed in the darkness of the earth, and by their fruits we shall know the kind of thought that was held in the secret place of the mind.

Christ further explained this law of the mind and man's responsibility to God for every thought and word; He said:

"O generation of vipers, how can you speak good things, whereas you are evil? For out of the abundance of the heart the mouth speaketh. A good man out of a good treasure bringeth forth good things; and an evil man out of an evil treasure bringeth forth evil things.

"But I say to you, that every idle word that men shall speak, they shall render an account of it in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." (Matthew xii, 34-37.)

Because of the teaching of divine revelation we firmly believe in a final judgment passed upon man immediately after his death, and in a general judgment to take place at the end of the world; but without question man is meeting judgment every day of his life, and this judgment is pronounced by himself. We have it on the authority of Christ, who said: "Judge not, and you shall not be judged. Condemn not, and you shall not be condemned."

Christ does not tell us that in order to live in peace and harmony with our fellow-man we must watch what he is trying to do to us in order to protect ourselves from him. On the contrary His teaching would indicate that the action of our adversary is of no importance in overcoming his antagonism. He shows us that we are not dependent upon man but upon God, and upon how we make use of the laws He established to protect us. Christ summed up this teaching in one statement which is so clear and simple that we are in danger of passing it over without understanding its meaning, He said:

"ALL THINGS THEREFORE WHATSOEVER YOU WOULD THAT MEN WOULD DO TO YOU, DO YOU ALSO TO THEM. FOR THIS IS THE LAW AND THE PROPHETS." (Matthew vii, 12.)

When man understands this natural law of attraction and its connection with his thought power, he will know that God is the source of all true harmony, peace, happiness and

power, and that to gain these he does not have to enter into conflict with his fellow-man, or resort to any form of wrong doing, either to conciliate or conquer another. On the contrary, these would be the very actions that would defeat his purpose. He will know that there is but ONE THING NECESSARY, and that is to keep his soul fed and nourished upon the sanctifying grace, that divine energy of God which Christ won for us at the price of His own suffering and death. This is the meat upon which the soul must feed if it is to have the strength and courage to overcome evil with good; to banish the evil thoughts that arise from the uncontrolled appetites and passions of its human nature, the evil thoughts that flow into the mind from the outside world and from the machination of Satan.

When man understands these words of Christ and the law of God which he must use rightly to make them effective, he will know that when he asks peace, harmony, happiness and power from God he must purge out of his own mind every thought of pride, anger, hatred, greed, envy and self seeking, for according to the law if they are sent out they too will be returned, increased and multiplied a hundredfold. If man were living in the state of original justice in which God created Adam, none of these evil conditions could trouble his mind; but now they are a part of his consciousness, and only the grace of God and man's eternal vigilance can overcome them.

Natural revelation confirms the Law of Love taught by Christ. With all our boasted progress we cannot put out the fire of hate with more hate. We may have the physical strength to beat a man into subjection; we may have the mental acumen or the wealth to circumvent him, but our victory has only increased his antagonism. We must constantly guard against the opportunity he will seek to avenge himself. We cannot fight fire with fire. Only the love which Christ taught and practiced can overcome hate and cast fear

out of our own heart and the heart of the enemy. It is only when we have overcome hate with love that we have vanquished it and conquered the foe. Then he is really ours; he will do all for us, as before he would have done all against us. Love is of God, and therefore it is the greatest force in the world.

Christ demonstrated the power of love to meet every adverse condition of a hostile world. He never departed from the two great Commandments that He laid down for all men to follow. This does not mean that the Divine Master did not tell the people whom He was teaching the truth which they should know about themselves. He told those who needed to hear it that they were vipers, whited sepulchers, hypocrites, liars and murderers. He lashed the money changers out of the temple, but this was never in defense of Himself or in a spirit of retaliation or hatred. It was part of the truth He came to teach and had He failed to give it His whole message would not have been delivered. Christ did not teach the law of Love as a way of keeping out of disagreeable situations at the expense of truth. He was in the midst of such situations all the time, yet by this law of Love He accomplished everything that His Father had given Him to do, regardless of the opposition of His enemies and even His friends.

St. Mark tells us that after Christ had chosen His Apostles and performed many miracles the Scribes of the Jewish Church said that He did his wonderful works by the power of the devil, and His friends feared that He had become insane:

"And when his friends had heard of it they went out to lay hold on him. For they said: He is become mad.

"And the Scribes who were come down from Jerusalem, said: He hath Beelzebub, and by the prince of devils he casteth out devils." (Mark iii, 21, 22.)

Christ was not disturbed by this unbelief, criticism and contempt. He replied:

"Doubtless you will say to me this similitude: Physician heal thyself. . . . Amen, I say to you, that no prophet is accepted in his own country. . . .

"And all they in the synagogue hearing these things were filled with anger. And they rose up and thrust him out of the city; and they brought him to the brow of the hill . . . that they might cast him down headlong. But he, passing through the midst of them went his way." (Luke iv, 23-30.)

Christ did not try to convince these people against their will, neither did He force upon them His "mighty works," nor hold any ill will toward them. He simply went away from them and when the multitudes sought and found Him He proved that He held no resentment against them for He continued to cast out the devils who troubled many. He healed their diseases and taught those who cared to hear the truth He came to bring. He was the victim of slander, for He was accused of consorting with publicans and sinners, of being a glutton and a wine bibber, a falsifier and a blasphemer. Christ's reply to these vile charges is told in the 7th chapter of St. Luke:

"Whereunto shall I liken the men of this generation? . . . For John the Baptist came neither eating bread nor drinking wine; and you say: He hath a devil. The Son of man is come eating and drinking: and you say: Behold a man that is a glutton and a drinker of wine, a friend of publicans and sinners." (Luke vii, 30-35.)

It will help us greatly in understanding how to apply the law of Love if we follow this story as given by St. Luke. Christ knew that He was surrounded by enemies. They were plotting against His life, seeking some excuse to kill Him. But this did not deter Him in any way. He accepted an invitation to dine at the house of one of the Pharisees and as He sat at dinner their accusations were seemingly confirmed, for a woman of the street, a public

sinner, entering the house prostrated herself at the feet of Christ, washing them with her tears and drying them with her long, flowing hair. This deepened the conviction of His host that Christ was an imposter for he said within himself:

"This man, if he were a prophet, would know surely what manner of woman this is that toucheth him, that she is a sinner.

"And Jesus answering said to him: Simon, I have somewhat to say to thee. . . . A certain creditor had two debtors, the one owed five hundred pence, and the other fifty. And whereas they had not wherewith to pay, he forgave them both. Which therefore of the two loveth him most?

"Simon answering, said: I suppose that he to whom he forgave most. And he said to him: Thou hast judged rightly.

"And turning to the woman he said unto Simon: Dost thou see this woman? I entered into thy house, thou gavest me no water for my feet; but she with her tears hath washed my feet, and with her hairs hath wiped them.

"Thou gavest me no kiss; but she, since she came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint; but she with ointment hath anointed my feet.

"Wherefore I say to thee: Many sins are forgiven her, because she hath loved much. But to whom less is forgiven, he loveth less. And he said to her: Thy sins are forgiven thee."

Christ knew that these men did not believe Him; that they were looking for an excuse to put Him to death. He knew they were adding His words "thy sins are forgiven thee" as a further proof that He was a blasphemer by trying to make Himself equal with God, Who alone could forgive sins. But far from showing fear or anger toward them for their evil intentions, or trying by further argument to convince them, He turned again to the woman and, as if among friends, said: "Thy faith hath made thee safe, go in peace." (Luke vii, 31-50.)

Christ found an excuse for the three Disciples whom He had requested to watch and pray with Him during His agony, and who forgot His suffering and fell asleep. When He returned to them the second and third time, only to find them still sleeping, He said:

"The spirit indeed is willing, but the flesh is weak. . . . Sleep ye now, and take your rest." (Mark xiv, 38-41.)

Christ looked with compassion upon Judas who betrayed Him, and in the very act of betrayal called Him "Friend." He rebuked Peter for drawing his sword in defence of his Master and said: "Put up thy sword again into its place: for all that take the sword shall perish by the sword." When dying on the Cross He prayed for those who were putting Him to death: "Father forgive them, they know not what they do."

Now we pause here to consider whether or not Christ succeeded in the work that He attempted to do. His mission was not to overpower His enemies, but to atone for sin; to give the message of God to those who were willing to receive it; to restore sanctifying grace and pronounce forgiveness to the repentant sinner. The occasion just cited, like many others in the Scriptures, tell us of His fulfillment of His mission, regardless of those who hated Him, and without an unkind or vengeful thought on the part of Christ.

So far we have studied this Second Commandment, "Thou shalt love thy neighbor as thyself," from one side only; but the words carry a twofold responsibility. To get the full value of this command it must be reversed to read, "Thou shalt love thyself as thy neighbor," for to sin against one's self is just as disastrous as to sin against one's neighbor.

If we love our neighbor we will not injure him in any way and further, we will do all that our duty toward him

demands to promote his well being and happiness. Hence we must submit our actions in regard to ourselves to this same test. For instance, if we love ourselves we will do nothing that will injure either body or soul and we will do everything that lies in our power to promote the welfare of our physical and spiritual being.

The Scriptures tells us that in the beginning God formed man's body out of the elements of the earth, breathed into his nostrils the breath of life, and man become a living soul. As to how the life in that body was to be carried on, God said to the man:

"Behold I have given you every herb bearing seed upon the earth, and all trees that have in themselves seed of their own kind, to be your meat. . . . And the Lord God planted a paradise of pleasure from the beginning: wherein He placed man whom He had formed.

"And the Lord God brought forth of the ground all manner of trees, fair to behold, and pleasant to eat of: the tree of life also in the midst of paradise: and the tree of the knowledge of good and evil. . . .

"And the Lord God took man, and put him into the paradise of pleasure, to dress it and to keep it. And He commanded him saying:

"Of every tree of paradise thou shalt eat. But of the tree of the knowledge of good and evil, thou shalt not eat, for in what day soever thou shalt eat of it, thou shalt die the death." (Genesis, Chapters 1 and 2.)

From Father Maturin's chapter on the Beatitude "Blessed are they that hunger and thirst after justice, for they shall have their fill," we learned that this command of God to Adam contained an element of self denial, the observance of which would enable him to keep a balance of justice between the demands or appetites of his body, mind and soul, and the great gift of sanctifying grace which he had received in his creation not only made this self denial possible, but easy. However, when man at the suggestion of Satan attempted to satisfy the hunger of his mind by

feeding it upon the forbidden knowledge of evil, his rebellion resulted in the loss of this grace which had made the soul master of the body and senses; thus he destroyed the original justice which had reigned in his nature. The knowledge of evil darkened his mind, weakened his will and left him a prey to the passions and appetites of the natural man, a result which has filled the world with sin, disease and premature old age and death.

The latest word in regard to the body given by our scientists of today is that it is composed of sixteen different chemical elements, all of which are to be found in the fruit, grains and vegetables of the earth. They further teach that the physical being is renewed and rebuilt by taking in the required amount of air, sunshine, water and the food which contains the sixteen chemical substances of which the body is made; that if a sufficient quantity of these essential elements is lacking, the body will soon grow weak, sickly, become prematurely aged and die.

We learn from natural revelation that all these necessary elements are the creations of God and hence the supply is limitless. Science also proves that there are substances in the world which are not body builders but body destroyers and, as in the beginning, the responsibility of choice rests with the man. He must decide which of these substances he will take into his body, and upon his decision the health and integrity of his physical being depends.

While a man may know very little of the findings of science in regard to the body, no normal man is ignorant of its fundamental necessities. He knows that he must breathe to live; that he must have sunshine to be well and strong; that he must have water; that certain food (chemical substances) are good for his body and that others are bad; that he must give every part of his body a certain amount of exercise and action if it is to remain supple, young and vigorous for any length of time.

Everything that man can know of himself, of the universe in which he lives or even of the God who created him must be learned through the body and its senses, hence the importance of keeping his body at the highest point of efficiency. The great Apostle Paul says:

"Know you not that you are the temple of God, and that the Spirit of God dwelleth in you? But if any man violate the temple of God, him shall God destroy." (I Corinthians iii, 16, 17.)

Christ and His Church put the stamp of disapproval upon inordinate eating and drinking by teaching the necessity and value of fasting and temperance, and also by placing gluttony on the list of the seven deadly sins. The Church, working with the wisdom of God, instituted fasting as a penance for sin; she set aside the holy season of Lent as a special time for fasting and prayer; she commemorates the Passion of her founder by making every Friday in the year a day of abstaining from flesh meat, not to injure but to improve the health of her children in body and soul. She has always known from the teaching and example of her Master that a wrongly fed and over fed body was detrimental not only to health but to the higher activities of mind and soul.

As opposition to the teaching of the Church grew and flourished her system of fasting and abstinence was ridiculed and condemned by many who thought themselves the intellectual giants of their times. They scorned these precepts of the Church as medieval and superstitious. But after two thousand years of experience the scientific men of all reputable schools are beginning to give out as newly discovered truth that men are destroying themselves physically and mentally by excessive eating and drinking; that fasting has an important part in the cure of disease; that abstinence from too much meat and artificial foods and a return to the simple foods, fruits and vegetables is the

only sure way of building good, strong bodies and clear minds.

To fulfill the second commandment of Love as Christ intended I must be sure that I love myself, for that is the measure He gave me to go by. If I love myself I will do everything in my power to gain and keep my place as the adopted child of God, because there is nothing greater for man.

When, as the child of God, I love myself I will respect my body as the temple which He formed from the elements of the earth and gave to me as a dwelling place while learning to know, love and serve Him. I will know that the first step in the service of God is to take proper care of the body which He willed that I should one day bring to Him. I will reflect on the instructions that God gave to Adam in regard to rebuilding this house of clay. I will learn to breathe properly that my blood may be purified and may carry new life and energy to every cell and atom, thus keeping it filled with health and vitality. I will exercise in order that every muscle and organ of the body may do its work and so receive its share of energy, keeping young and active.

I will rebuild my body by giving it sufficient water, by feeding it upon the substances which God intended and recommended for that purpose. I will never abuse or neglect my body, but make use of the actual grace, divine energy, which God gives me in keeping a firm control over my natural appetites and passions, keeping in mind the words of St. Paul:

"Or know you not that your members are the temple of the Holy Ghost, who is in you, whom you have from God; and you are not your own? For you are brought with a great price. Glorify and bear God in your body." (I Corinthians vi, 19, 20.)

When I love myself as Christ intended I should I will not

only take care of my body, but I will do all in my power to feed my mind upon the knowledge of good and truth alone, which God commanded in the beginning. I will feed my soul upon that divine grace which by His Passion and death Christ won on the cross for all men.

When we justify our claim that we love ourselves, then we are ready to measure our love for our neighbor according to the standards of Christ. When we are living up to these standards of love for God, our fellow-man and ourselves, then we will measure out only love, and the love which makes the world ours will flow back to us "shaken together, pressed down and running over." Christ called attention to the great and unfailing results of this law which He recommended for our study when He said: "If the grass of the field, which today is and tomorrow is cast into the oven, God doth so clothe, how much more you, O ye of little faith."

Financial success is another great problem that looms large in the affairs of most normal people, and with many it is the predominating concern of their lives. Too much money and the lack of money is primarily the cause of a large percentage of the crime committed. The people of today are demanding more and more of the things of the world and many are seeking them largely through competition and conflict, while others are taking what they want by overreaching in business, by stealth or by force.

This being true, it is hardly possible that Christ, who came to save the race and to teach men how to live according to the laws of God, failed to give us any instruction on this important factor in our lives, or that the Church which He established to carry on His work, has been silent for two thousand years on this vital subject. On the contrary, Christ and His Church teach most explicitly of the close relationship which should exist between our human needs and God. In fact they tell us that it is only through God that material things can be gained in a way that will bring true power and

happiness in this world or the next; for our conditions in the eternal life depend upon whether or not we are obedient to the commands of God while here.

In His sermon on the Mount Christ laid down the rule for material success and the real happiness that true success can bring. He taught us that great prayer known as the Lord's Prayer, because it was composed by Him, and it contains the whole story of our relationship with our Creator. It points out the way in which we are to gain all things needful for a complete and successful life as the children of God. This prayer declares the supremacy, the Fatherhood and the holiness of God. It teaches us that His Kingdom has come upon the earth and that for us His holy Will should be done as it is in heaven. It proclaims that God is the source of all our supplies, and that we are to petition Him for all our needs of body, mind or soul: "Give us this day our daily bread." In this prayer we ask the forgiveness of God for all our trespasses against Him, and here Christ teaches the important part our minds must play in the work of our redemption, as He shows us the futility of asking something from God which we are not willing to grant to our fellow-man. "Forgive us our trespasses as we forgive those who trespass against us." The need of God's help to deliver us from temptation and evil is expressed in the closing words of the prayer.

To make this lesson of God's providence clear to the simplest mind, Christ referred to the law that governs the plant and animal kingdoms. We have quoted this law in a preceding chapter, but as it is directly applicable to financial success as it is to gaining happiness it will be well to repeat it hear:

"No man can serve two masters. For either he will hate the one and love the other: or he will sustain the one, and despise the other. You cannot serve God and Mammon.

"Therefore I say to you, be not solicitous for your life,

what you shall eat, nor for your body, what you shall put on. Is not the life more than the meat: and the body more than the raiment?

"Behold the birds of the air, for they neither sow nor do they reap, nor gather into barns: and your heavenly Father feedeth them. Are not you of much more value than they?

. . .

"And for raiment why are you solicitous? Consider the lilies of the field, how they grow: they labor not, neither do they spin.

"But I say unto you, that not even Solomon in all his glory was arrayed as one of these.

"And if the grass of the field, which is today, and tomorrow is cast into the oven, God doth so clothe: how much more you, O ye of little faith.

"Be not solicitous therefore, saying, What shall we eat, or what shall we drink, or wherewith shall we be clothed? For after all these things do the heathen seek." (Matthew vi, 24-32.)

By the word heathen Christ meant just what the word means today,—a man who does not believe in the Christian God. Did Christ command us not to seek the things of the world in the manner of the heathen because we do not need the things, and God does not want us to have them? We will look to His own words for our answer to this question. He continued: "For your Father knoweth that you have need of all these things."

Because of their diverse inheritance and different environment men begin life with entirely different tendencies, ambitions and ideals. Some start adolescent life with a fixed desire for the things of the world. They are willing and anxious to work, study, do anything they believe will bring them nearer to the wealth and power they long for. Different men have different methods of working toward this common end, but the successful man never doubts his ability to reach his goal; adversity and failure but spur him on to greater effort.

One young man looks about him and decides that he can reach the pinnacle of his ambition more quickly and surely by overreaching in business, by dishonesty when it can be practiced with comparative safety; another believes that he can scale the heights which he has set for himself by hard work, by toiling early and late, with no time off for himself, his family or friends. Only those who can and will work to his purpose are of any importance to him.

A third believes that riches and power are only achieved by the strictest economy; his state of mind finally settles into miserliness. He begrudges himself and those dependent upon him the very necessities of life. He worships every dollar as a rung in the ladder of gold by which he is to climb to wealth, power and greatness.

Still another decides that he can amass money with a moderate amount of labor and be honest in all his dealings; that he can afford the decencies of life for himself and his home while he is building up his fortune; that he can even be generous to his Church and to the community in which he lives. He believes that all he gives but adds to his power to make money and reach a place of prominence in his community or state.

All these men succeed, the cheat, the hard worker, the miser and the generous honest man, not because of the methods in which they put their faith, but because of a law of God that brings success if a man works with it, just as the rain and sunshine bring the good crop equally to the cheat, the miser and the good man if they comply with the law that governs it.

It could not be the methods used that brought these different men success, for they used contrary methods. It could not be due to the community or the condition of the times, for men succeed and fail in the same community and times. Moreover, there are any number of men who are more dishonest, who are as hard workers, who are just as

miserly or just as generous, but who do not succeed. They are failures in all their financial efforts. They lack the concentration which holds to one line of thinking, and so keeps action directed along a given path that leads to their objective. They lack the confidence and courage that give them faith in themselves and their plans, so they fail. In a vague way all men want financial success, but some want even more the gratification of their passions and appetites, so the strength of their thought is given to the ways and means for satisfying these. They sacrifice their thought, effort, time and money on the altar of sensual pleasure and then blame God for their poverty.

There is a class of people who have no definite plan or aim in their lives. Even their work is arranged for them by others. They think they want this or that condition of living because they see someone else living that way; there is no real demand in them for a change to better things. They live in a fog of discontent, thinking that every man who has more than they is dishonest, or is receiving undeserved favors from the boss. It never occurs to them to search their own minds for the cause, or to place the blame within themselves. Eve said: "The serpent deceived me, and I did eat." Adam did what many good Christians have since tried to do—lay the blame on the Creator—for he answered: "The woman whom thou gavest me to be my companion, gave me of the tree, and I did eat." And mankind continues to offer these time-worn excuses regardless of the fact that they did not save Adam and Eve from the consequences of their disobedience and have never profited any of their descendents. The laws of God do not change or fail to work because of our sins or ignorance, that is why there can be any stability to human effort. And the commands of God must be obeyed if we are to obtain the good they hold for us either in time or eternity.

We could cite another class of people who do have a plan

of life and action and who direct their thinking along its lines. They are hard workers and to the observer it would seem they are making the conditions that the law requires to build success. Yet they struggle for years and meet failure on every side, never attaining the object of their ambition. To the man who knows the law of success the reason for this kind of failure is not hard to find.

We must realize that every thought works and that it has the power of repulsion as well as attraction. If we know our man we will find that he has states of mind that, because of the very concentration and continuity of thought he has cultivated or is happily endowed with, become his deadly enemies. Man cannot live to himself alone. To build success he must attract the kind of people, the conditions and substances that will contribute to that success. He may have an over-confidence in himself which breeds a lack of confidence in others. He may be full of pride, criticism and envy that results in suspicion of those about him, or a condition of irritability and bad temper that makes it impossible for others to work with him. By his arrogance, suspicion or vindictiveness he repels the people who are necessary to his success, so his plans never mature.

Much of the thinking that we do has only a remote relation to our own affairs. Let us follow one day of the average person's thinking and then ask ourselves, for we are the average person, what we could expect the result to be, and how the love commanded by Christ would change the outcome.

Let us say that we begin our day by finding fault, either mentally or vocally, with life in general and every person around us in particular, except ourselves. Blaming others for every annoyance that we feel is a favorite indoor sport for most of us. Before we have eaten our breakfast we are well started on an inventory of every feature of our work or business that we can possibly worry about. We recount

to all who are obliged to listen every depressing thing we know about the high buying and low selling price of the market, the failure of the crops, the unfair competition and the meanness in general of the people with whom we must deal, and then for full measure we add the meanness of those with whom we have no dealing and never expect to have. This everlasting self-pity, along with the criticism of everyone from the family, neighbors, preachers and politicians to the President of the United States, has become such a habit that we don't even notice it, much less consider how deadly its results. Perhaps these people have faults, probably most of them have, but we have plenty of our own. Why should we waste our time and our precious thought power on their affairs when we are so badly in need of that great force rightly used in our own lives?

What would we think of the man who would take the money he has to pay his bills and provide for his needs, and buy with it a load of iron junk that he would not allow the junk man to dump in his yard when he tried to deliver it? Then why will we use our thought, far more precious than money, for money is only one of the things that it brings us, to drag home to us things that we know we do not want and would almost give our lives to escape? Our neighbors may have the smallpox, but would we contaminate ourselves with it, and what is worse, try to spread it over the neighborhood as we do the mental smallpox that we think he has? If out of this kind and grade of thinking any person could bring prosperity, then surely there could be no law.

Christ who came to teach all truth, whether it pertains to time or eternity, gave us the one great Law by which prosperity can be gained in the one way that will always bring us the full measure of contentment and happiness that the things of this world can bring. Let us study this rule until we understand its meaning and importance:

"SEEK YE THEREFORE FIRST THE KINGDOM OF GOD, AND HIS JUSTICE, AND ALL THESE THINGS SHALL BE ADDED UNTO YOU." (Matthew vi, 33.)

This rule does not mean that we are to go along doing the best we can, being square and honest according to the light of our own days and time. This rule means that we are to recognize God in all our business and financial affairs; that we are to look to Him as the source of all our supply because we know that He is the Creator of every substance that makes it possible for any man's effort to bear fruit, whether he be Christian or heathen.

This does not mean that every rich man is good and every poor man a sinner. The contrary is more often true, but that in no wise disproves the law. Christ said: "The Father who is in heaven maketh His sun to rise on the good and bad, and raineth upon the just and the unjust." The rain falls and the sun shines by His law, just as thought attracts its kind by His law, and the bad man who knows enough to utilize the rain and sunshine in the planting and cultivation of his crops will be a successful farmer even though he does not believe there is a God, or so believing, will not serve Him. The good man living on the adjoining section may not understand tilling the soil or the right timing of his sowing and reaping, and if he does not he will be a failure as a farmer until he learns to do his work according to the law. God does not perform a miracle to punish the bad man and reward the good. There will be reward for the good and punishment for the evil, and both *may* come in this world, but it will not necessarily be in the success or failure of their crops. God does not change His laws because of the action of people. If He did there would be no assurance of stability in anything in the world. If every man became a great sinner the earth would continue to revolve around the sun, bringing

night and day in their regular order. His sun would shine and His rain fall though all were unjust.

Many Christian people think that all the desirable things of this world are agencies of the devil, and so riches and prosperity must be evil. This belief does not come from the teaching of Christ or His Church, but from our limited understanding owing to the little thought we give to their teaching. It is indeed true that the Master said:

"It is easier for a camel to pass through the eye of a needle than for a rich man to enter into the kingdom of heaven." (Matthew xix, 24.)

But let us read on to the conclusion of this conversation between Christ and His Apostles:

"And when they had heard this the disciples wondered very much, saying: Who then can be saved? And Jesus beholding, said to them: With men this is impossible: but with God all things are possible." (Matthew xix, 24, 25.)

If the act were dependent upon the power of man, a camel could not pass through the eye of a needle, and if we were dependent upon human power alone, no man could enter the kingdom of heaven. But we know, because Christ has told us, that with God both acts are easily possible. With man's knowledge of and tendency to evil, every situation in his life is bristling with difficulties. Riches may present the greatest danger of all because they free him to an extent from the necessity of working, and work is a powerful means of keeping him out of mischief. Riches also give him the means of pandering to his passions. But without God poverty also becomes a menace; terrible crimes are committed because of it. With God both conditions can be made conducive to our salvation. Without God either lead to ruin.

Again Christ said:

"For what shall it profit a man, if he gain the whole

world, and suffer the loss of his soul? Or what shall a man give in exchange for his soul?" (Matthew xvi, 26.)

This teaching does not mean that health and perfection of body, or material success are evils in themselves; they are blessings that God has given to man. Without Him either would be impossible for us. It means that when we in our blindness are willing to exchange our soul for them they have become for us evils. God did not condemn the Israelites because they had gold and jewels, but because they beat them into objects to worship; and so Christ and the Church stress the danger of material things only when we put them in the place of God, seeking them as an end and aim of our existence when God alone should be that end and aim.

God gave us the material world to live in and material things to work with while we are preparing for life in the spiritual world, and we must learn to make the right use of the natural as well as the supernatural means given us for this purpose. Therefore the material things are not to be set aside as evils in themselves or as of no importance, but neither should they be given a place that does not belong to them.

Many good, Christian people through ignorance or bad habits, break the natural laws of God and by so doing eventually lose the natural good which the observance of these laws would bring them. Accordingly, if men willingly break the supernatural laws of God they lose the supernatural good which the observance of these laws would bring them, and if they go out of life without repenting of this sin, their loss cannot be repaired. The first loss is only of things, and hence temporal. The second loss is of God and is eternal, so Christ taught; and the Church, following the example of her divine Master, teaches that the eternal privation is vastly more deplorable.

If we would reason on what observation and common

experience teach us we would soon see that success in life does not mean the accumulation of millions of dollars which no man can possibly need for himself or those who are dependent upon him. We would see that the successful man is the one who has accomplished the work that has developed his powers of body, mind and soul and while doing so has been able to provide for his own needs and the needs of those who have the right to look to him for care and sustenance.

The piling up of a vast fortune can defeat success as well as contribute to it. Instead of developing man's powers it can absorb everything in him for just one purpose, making money. It can ruin his body by leading him away from the simple, natural life which is so necessary for a sound body and by encouraging a mode of living which is destructive to health and longevity. It can injure his mind because the close attention he must give to this one subject leaves unused many of his mental powers and so deprives him of the enjoyment of the finer things that contribute so much to happiness.

If he has nothing to give but money he becomes to the world at large, and even to his own family, only a check book; and in this is his most bitter failure, for those who receive his riches are impoverished by them. His children suffer physically, mentally and spiritually from the lack of attention and love which he has never had time to give them, and from the possession of money which they never had the privilege of earning and hence do not know how to use.

The millionaire whom the world calls a successful man is often a spiritual bankrupt because he has put his money in the place of God. He has offered everything in himself at the shrine of wealth. He has worked, slaved and sacrificed the best of his life on its golden altar, and like the Midas that it is, he finds himself perishing because gold is all the return that it can make.

This is not always true. Many men have made good use of riches and found happiness in so doing. But this is what it means when success in life is held to be the amassing of wealth.

Christ taught men to overcome poverty or lack by turning to God for the way and means of supplying their present need, instead of spending all their powers and days trying to accumulate millions for future needs. By His life Christ taught the meaning of success and by His example He proved man's power when working with God to provide for every need and meet every responsibility without having to store up money in banks, stocks and bonds.

Christ was born to parents who had no wealth to give or to leave to Him, yet He never lacked what was needed to carry on His work. Untold wealth has been poured out in His name and to do Him honor. His first home was a shed and his first bed a manger, but no royal palace that has cradled a line of kings is so well known and revered as that humble stable in Bethlehem, for it is enshrined in millions of hearts.

Christ and his family were so unknown and so unimportant that it was impossible for Herod to find the whereabouts of the child whom the Wise Men told him had been born in that little city and was believed to be the long expected King of the Jews. Herod was obliged to order the slaughter of all the male infants born within a certain period in and around Bethlehem in order to be sure he had destroyed the babe who he feared was a usurper to his throne. Yet after two thousand years there is no other name so universally known, loved and believed in as the name of that unknown child, Jesus. And for all the intervening centuries His Holy Mother has been called blessed by every generation, while His foster father Joseph, the humble carpenter, is today the Patron Saint of millions

of men and women who are serving God by founding Christian homes.

Christ chose His Apostles from the lowly walks of life. His friends and companions were from among the common people; yet millions of the world's greatest and most brilliant men and women have given their fortunes and their lives to serve the poor and the sinners in His name. They considered themselves honored beyond all measure by the privilege of being known as the servants of Christ.

Christ founded His Church in the obscurity in which He was born and she glories in that lowliness; yet she has utilized the talent of the great and the riches of the earth to carry on His work. She has cared for the poor, the distressed and the forsaken. She has housed the orphans, the aged, the cripples and the homeless in every generation since His time. She has visited and healed the sick, comforted the dying and dried the tears of the sorrowful, just as her Master would have her do. Her faithful sons and daughters have carried His teaching and ministrations of mercy to all parts of the world and their work has borne fruit a hundredfold.

The Church of Christ has been maligned, accused of being a wine bibber and of consorting with the ignorant, the lowly and the wicked, even as her Master. Like Him, she has been called a blasphemer because she dared to claim the divine authority given her by Christ. Her destruction has been attempted many times. She has been betrayed, denied and deserted by those within her own fold. She has been hated, persecuted and beaten flat to the earth again and again, yet, in the words of Lord Macauley, she has risen "like Phoenix from the ashes, more glorious than ever." She stands in this twentieth century a monument to the success of the mission of the Saviour. Christ and His Church are all the proof we need of our assured success if,

taking our cross we will follow Him along the path that leads to God.

In summing up this chapter on the teaching of Christ the question might well be asked, "If Christ taught us the law by which man's thoughts are brought into realization, and if by word and deed He set us the example of how to use that law, then why did He say 'Take up your cross and follow me?' And why should supernatural grace be necessary in order that man be able to work out his destiny in union with God?"

The cross to which Christ referred is the consequence of Original Sin. This left in man's mind the knowledge of evil with a darkened understanding and weakness of will which necessitates a constant struggle to keep evil thinking from dominating the mind.

If we doubt the difficulty of keeping the mind attuned to the Law of Love which Christ taught as the sure way to gain success, let us review a few of the conditions required to comply with it:

Let us try sincerely to love, not only our friends, but our enemies; those who are hating us, lying about us and persecuting us. Let us try to eliminate from our minds every thought of wounded pride, anger and revenge for our wrongs. Let us try to keep from striking back when we have received an undeserved blow. Let us try to give to all who ask of us, and keep ourselves from turning away the chronic borrowers. Let us try for one day to keep, not from unjust judgment and condemnation but from all judging and condemning of our fellow-man when there seems to be a just occasion for judging and condemning. Let us try forgiving, not the man who is sorry for having injured us, but the one who is not repentant and is still seeking to do us harm. Let us try to measure out to the enemy who is attacking us only that which we would have him do to us. Let us try

to crush out every thought of sensuality that arises in our minds.

Let us try to use the rule that Christ gave us for financial success and take all our business affairs into the kingdom of God, there to weigh and measure them by His justice when our competitor seems to be getting an unjust advantage over us by resorting to the tricks of trade that he considers all right as long as they can't be proven. In the crucial time of business depression and failure, when we ask God for prosperity let us try to put out of our minds all fear, every thought of covetousness, dishonesty, greed and envy for the success of others, for these thoughts too will return to overshadow or destroy the prosperity we are praying for. They are not in the kingdom of God, but they are in the universe, and our thought of them gives us access to them.

Let us try for just one day to fulfill all these requirements; to be perfect "even as God our Father is perfect," and I think we will be convinced that we have a Herculean task to perform and very little strength with which to accomplish it. We will begin to realize that fighting the other fellow is but play when compared to fighting ourselves for the control of our own thoughts. We will soon learn that some power other than our own would have to come to the rescue if we are ever to clear our minds of evil thinking sufficiently to work with this law for our own good. Without the actual grace of God it would be impossible, and even with the grace of God the struggle for the control of the human mind will always be a cross to man while he remains here.

This would move us to ask why God made a law that makes man's thoughts effective when the conditions required to have them beneficial are evidently beyond his power of fulfillment. The answer lies far back in the story of our creation.

In the beginning God made every law pertaining to man for his benefit and it worked perfectly for him. God made the law of heredity so that the first man and woman might pass on to their children all the gifts, graces and powers that He had bestowed upon them. But when they rebelled against Him they lost the gift by which their relationship with Him was made perfect and so robbed their children of the grace that should have been their divine inheritance. God's law of heredity is good and it was not changed by the disobedience of man. His lawless action changed only what he inherits.

God made the law that gives man's thought the power of attracting its kind, and like the law of heredity it is beneficial. In his creation God gave man only the knowledge of good. He never intended His adopted child to have the knowledge of evil. It was not God's creation. He warned Adam that it was present in his Garden of Paradise, forbade him to partake of it and fortified him with His grace so that through his own free-will he was perfectly able to reject it. But when, at the instigation of Satan, man disobeyed God and accepted the knowledge of evil, it became a part of his consciousness. The noxious weeds of evil thoughts took root in his mind and began to produce evil results just as the earth, cursed by his disobedience, began to produce thorns and thistles as well as that which would sustain life.

Man cannot remove the curse which his disobedience brought upon the earth. Neither can he eradicate the knowledge of evil from his mind. In either case the weeds must be plucked out continually. This is man's task—his cross, and he must carry on in the sweat of his brow, but he can never succeed unless God supplies the physical energy necessary to pull the weeds from the soil, and the spiritual energy—grace—necessary to the soul to pluck out the evil thoughts that infest his mind, thoughts which

if not eradicated, will kill out the good returns intended for him.

Christ said: "If you continue in my word, you shall be my disciples indeed. And you shall know the truth and the truth shall make you free." If, as disciples of Christ, we will study His divine revelations we will learn to know God as our Father, the Creator and giver of everything we need for body, mind and soul. We will learn the truth that God has provided for us, even more than for the grass of the fields and the birds of the air and this truth will free us from all fear of the antagonism and malice of men. We will know that when God is with us no man can be against us. This truth will free us from the deadly fear of poverty and failure for we will know that all true success comes from our Father, who is the source of all our supplies; that when we seek the kingdom of God and His justice no man can take our own from us, and we do not want what belongs to another.

Christ further emphasized His teaching by saying: "Ask, and it shall be given to you: seek, and you shall find: knock, and it shall be opened to you."

And that we might know that God is our supply for temporal as well as for eternal gifts, He goes on to say:

"Or what man is there among you, of whom if his son shall ask bread will he reach him a stone? Or if he shall ask him a fish, will he reach him a serpent?

"If you then being evil, know how to give good gifts to your children: how much more will your Father who is in heaven give good things to them that ask Him." (Matthew vii, 7-11.)

Christ as King

In so far as we have followed the specific teachings of Christ they have been concerned chiefly with man in his relationship with God, with his contacts with the world and

with his fellow-man. We will now consider Christ's doctrine in regard to Himself as King and the Kingdom which He founded on earth.

In the answers to our four questions we were given the Old and New Testament proofs of the expectation and coming of the Redeemer as a King. These citations showed that He was to found, and did found a kingdom on earth, so it will not be necessary to repeat them here. It will be sufficient to call attention to the fact that many of the leaders among the Jewish people expected that their Saviour would in some way have the nature of God and Man, that He would raise up the Chosen People, found a material kingdom and make of them a mighty nation. The history of the Jews shows that for hundreds of years before the coming of Christ they were in a state of almost constant bondage to the pagan peoples. The story of their wanderings, sufferings and persecutions makes it easy to understand and sympathize with their expectations that their Redeemer would come as a mighty King and conquerer; that He would place them over all the peoples of the earth, a right which they believed to be theirs as the Chosen People of God.

Christ began His teaching and work of redemption by the all important statement that the Kingdom of God had come upon them. "The time is accomplished, and the kingdom of God is at hand; repent and believe the gospel." He chose and taught twelve men to be His disciples. He commanded them to carry the message of the coming of the Kingdom to all people.

That His hearers might understand His fitness to be the King and Ruler over the Kingdom of God, Christ told them many times and in different ways of His Divine, eternal greatness. He said:

"I am the light of the world: he that followeth me, walketh not in darkness, but shall have the light of life. . . .

Abraham your father rejoiced that he might see my day: he saw it, and was glad.

"The Jews therefore said to him: Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said to them: Amen, amen I say to you, before Abraham was made, I am.

"They took up stones therefore to cast at him, but Jesus hid himself and went out of the temple." (John viii, 12-56-59.)

Again He told them that He was greater than John the Baptist, greater than the Temple, and Lord of the Sabbath. He assured them that He was greater than Jonas, whose preaching, at God's bidding, turned a great and wicked city to repentance; greater than Solomon whose wisdom "the queen of the south came from the ends of the earth to hear."

After declaring His divine origin and His power to establish the Kingdom of God on earth, Christ availed Himself of the practical things and conditions of the world which the people understood to teach them the truth in regard to the King and His Kingdom and to correct the false conception held by the majority of the Jewish people in regard to both. He taught them by parables that the expected kingdom was spiritual in its nature; that it was not to be established by physical force but by the power of love; that the expected Redeemer was not a warring prince but the Son of God, who came not to punish but to save; not to destroy but to build up, and to bring peace to men of good will.

In the 13th chapter of Matthew we find seven parables all depicting some phase of life as it was lived by the people of that day and used by Christ to illustrate some great truth in regard to the Kingdom which He declared had now come into being, and about which the expectant throng pressed around Him to hear.

First He tells them of the Sower, and of the various

fortunes that befell His seed according as it dropped by the wayside, fell upon good ground or lodged in rocky soil or among the thorns. When His disciples asked why He veiled His teaching in this manner He explained to them how the seed, the word of truth concerning His Kingdom, in falling upon the soil of Judaism could not escape the fate He had described. "For the heart of this people is grown gross. . . . But to you it is given to know the mysteries of the kingdom."

He explained the presence of the good and the bad who would be found in His Kingdom and the wisdom of leaving them together until the proper time came for dividing them, by the parable of the wheat and the cockle growing together in the master's field. The cockle was known in the East as the "bearded darnel" and the malicious practice of an enemy oversowing a field with this troublesome weed was evidently familiar to the people whom Christ was teaching. When this happened the custom was to leave the crop undisturbed until the harvest when it could be separated without destroying the wheat. Accordingly they were not to be scandalized by the knowledge that the vicious and holy mingled together in the Kingdom of God, for the day would come when they would be separated by the justice of God:

"Suffer both to grow until the harvest, and in the time of the harvest I will say to the reapers: gather up first the cockle, and bind it into bundles to burn, but the wheat gather ye into my barn." (Matthew xiii, 30.)

By the parable of the mustard seed Jesus taught of the small beginning of His Kingdom in the world, but that it would grow until its branches would reach to the limits of the earth and the people of all nations seek and find refuge therein. The mustard seed is called the least of all seeds, but in its native Eastern soil is grows to be a tree of tremendous size:

"The kingdom of heaven is like to a grain of mustard seed which a man took and sowed in his field. Which is the least indeed of all seeds; but when it is grown up, it is greater than all herbs, and becometh a tree, so that the birds of the air come, and dwell in the branches thereof." (Matthew xiii, 31, 32.)

As the growth of the tiny seed pictured the extraordinary external development of the Kingdom, so the parable of the bit of leaven which a woman placed in three measures of meal, denoted the inner secret working of grace in the hearts of men.

The priceless value of Sanctifying Grace, to be found in His Kingdom, is described by the parable of the treasure hid in a field. The custom of burying precious things, and consequently of seeking for buried treasures, was common to those people so this figure conveyed to them the thought of hidden treasures which were to be earnestly sought for in the Kingdom of God because their value would exceed all else they could possess. Again He compared this grace to the pearl of great price, for which the wise merchant would barter all his wealth. (Matthew xiii, 44-46.)

Christ closes this group of parables by likening the Kingdom to a great net cast into the sea which of necessity gathers in all sorts of fish, in due time to be separated and the unclean cast out:

"So shall it be at the end of the world. The angels shall go out, and shall separate the wicked from among the just. And shall cast them into the furnace of fire; there shall be weeping and gnashing of teeth." (Matthew xiii, 49.)

Christ taught by the parable of the wicked husbandman of His own rejection by the Jews; that they would put Him to death, even as they had beaten and put to death the prophets whom God had sent to them:

"So casting him out of the vineyard, they killed him.

What therefore will the Lord of the vineyard do to them? He will come and destroy these husbandmen, and will give the vineyard to others. Which they hearing, said to him: God forbid.

"But he looking on them said: What is this then that is written. 'The stone which the builders rejected, the same is become the head of the corner?' Whosoever shall fall upon that stone, shall be bruised: and upon whomsoever it shall fall, it will grind him to powder." (Luke xx, 15-18.)

Again, by the parable of the marriage feast, Christ told of the excellence of the banquet which had been prepared for them by the King; of their rejection of His invitation and their mistreatment of those who delivered the King's message. He pictures the dire consequences that overtook those who refused to partake of the feast and the punishment meted out to the guest who presented himself without the wedding garment provided by the Master of the feast for all present:

"The Kingdom of heaven is likened to a king, who made a marriage for his son. And he sent his servants, to call them that were invited to the marriage; and they would not come.

"Again he sent other servants, saying: . . . Behold, I have prepared my dinner; my beeves and fatlings are killed, and all things are ready: come ye to the marriage. But they neglected and went their ways. . . .

"And the rest laid hands on his servants, and having treated them contumeliously, put them to death. But when the king had heard of it, he was angry, and sending his armies, he destroyed those murderers, and burnt their city.

"Then he saith to his servants: The marriage indeed is ready: but they that were invited were not worthy. Go ye therefore into the highways; and as many as you shall find, call to the marriage.

"And his servants going forth into the ways, gathered together all that they found, both bad and good: and the marriage was filled with guests. And the king went in to see the guests: And he saw there a man who had not on a wedding garment.

"And he saith to him: Friend, how camest thou in hither not having on a wedding garment? But he was silent. Then the king said to the waiters: Bind his hands and feet, and cast him into exterior darkness: there shall be weeping and gnashing of teeth." (Matthew xxii, 2-13.)

Christ assured the people that He did not come to destroy the Law but to fulfill it; to expound it for their fuller understanding; to add the last revelation of God as given in the New Law. He told them He had come to build the new Kingdom of God upon the foundation that had been laid. But official Judaism would not receive Him, or listen to His teaching. They were too proud to believe in His simplicity, humility and divine forgiveness for all men. It was not till the action of the leaders of Judaism left no hope that the Church would accept Him or His mission, that Christ began to establish His Kingdom independently, not of the Old Scriptures, but of the Scribes and Pharisees of the Jewish Church.

In the sixteenth chapter of Matthew we read the words of Christ in which He promised His Church, which would be the visible Kingdom of God on earth, sanctified by the Holy Ghost. Amazed at His mighty works, men on every side were asking who He was and Jesus, turning to His Apostles said to them:

"But who do you say that I am? Simon Peter answered and said: Thou art the Christ, the Son of the Living God.

"And Jesus answering, said to him: Blessed art thou, Simon Bar-Jona: because flesh and blood hath not revealed it to thee, but my Father who is in heaven.

"And I say to thee: That thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven." (Matthew xvi, 15-19.)

Christ declared that Peter's answer was clearly a special revelation from God, and to this sign of Divine favor He added the words which singled Peter out from the other Apostles to be the human foundation upon whom His Kingdom on earth would rest. In His words we have the divine promise that in Peter and his successors as head of the Church we have an infallible and indestructible guide in all that concerns spiritual matters until the end of time; that this Church and its head will have judiciary power which will always be acknowledged and ratified by God in the Kingdom of Heaven.

From the four Evangelists we learn of the teaching and preparation which Christ gave His Apostles in order to fit them for the peculiar service they were to render in His Kingdom on earth. He tells them to go to the lost sheep of Israel and as they travel from city to city, to preach the Kingdom of God and the necessity of repentance for sin. That they might prove to the world that they were His Apostles, and divinely commissioned by Him, He empowered them to do the mighty works that He had done:

"And going, preach saying: The Kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out devils: freely have you received, freely give." (Matthew x, 7, 8.)

Christ assured the Apostles many times that they were sent with the same power given Him. He commanded the people to hear them as they would hear Him. He said:

"He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth Him that sent me." (Luke x, 16.)

However, with all this power there was only one of the Apostles, Peter, placed in supreme authority as the head of the Church; the others, in common with all the people, were commanded to obey the voice of the Church as the last and

final court of appeal. In giving instructions to the Apostles, Christ said:

"But if thy brother shall offend thee, go, and rebuke him between thee and him alone. . . .

"And if he will not hear thee, take with thee one or two more: that in the mouth of two or three witnesses every word may stand.

"And if he will not hear them: tell the Church. And if he will not hear the Church, let him be to thee as the heathen and publican." (Matthew xviii, 15-17.)

In the twenty-fourth chapter of Matthew we read the prophecy of Christ in regard to the last days of His Kingdom on the earth:

"And this gospel of the kingdom shall be preached in the whole world, for a testimony to all nations, and then shall the consummation come." (Matthew xxiv, 14.)

He foretells the signs that will herald His second coming when He will appear in power and glory to judge the living and the dead. By the parable of the Fig tree He showed how men could know with a certainty when the end of all things earthly was approaching. In words which no one could misunderstand Christ told of the last Judgment of God, the reward of the just who would enter into the Kingdom of Heaven and the eternal punishment in everlasting fire of the wicked, a punishment which could be shared in common with the devil and his angels. (Mark xiii, 24-27; Luke xvii, 31-46; Mark ix, 40-47.)

Thus far we have learned from the Scriptures that Christ taught of Himself as King. That He established His Kingdom and appointed a vicar who was to preside over it as the representative of God on earth because it was to last until the end of time. That He chose and prepared His Apostles to carry on the work of dispensing His grace, which would remain in the treasury of His Church until His second coming, at the end of the world.

Natural revelation, in so far as it can be applied to this teaching of Christ, fully sustains it. Our observation, experience and reason prove that if the life and work of the Saviour are important to men there would have to be an organization established to carry it on. There would have to be a treasure house where the knowledge of God and the riches He brought to the world could be preserved.

It is reasonable that Christ Himself would be the Ruler of the Kingdom which He Himself instituted; yet there would have to be a visible head who would represent Him and His authority when He was no longer present in the body. It is also reasonable that the Divine Mind of God must guide and protect this Kingdom and its vicar on earth, otherwise the weakness and blindness of men would soon destroy all that Christ had accomplished. Without divine authority the life, work and redemption would be lost, for it is not in the power of men to preserve supernatural truth, and today the human race would be asking, with Pilate, "What is truth?"

Natural revelation also corroborates the teaching of Christ in regard to the eternal rewards and punishments of God, based on their final acceptance or rejection of His Kingdom. For we see that nature punishes the evil deeds of men and that in grave transgressions of her laws the punishment often continues to the end of this life. Moreover, human society must devise punishment for those who break the laws made to preserve it, and when the criminal proves his utter unworthiness to live among men, the death penalty is meted out to him that the lives of innocent people may be safeguarded from his wicked will. Without these extreme measures no man's life or property would be safe, for strange as it may seem, there are those who choose to do evil as long as they have life and power to carry out their designs.

Christ taught, and His Church teaches, that this life was given man for the purpose of winning the Kingdom of

Heaven. While the immortal soul remains here it has the power and the opportunity to repent of the most grievous sin and God will forgive the most hideous transgression of His laws if the culprit desires it. He will condemn no man who will come to Him even in the last hour of his life. But if he persists and goes out of his life in enmity toward God, it is then too late, not because God would not forgive him, but because he would not want forgiveness. After death the will of the soul never changes. The moment it is separated from the mortal body it acts as an immortal spirit and as such it never changes. If at the instant of death it did not want God or His forgiveness it will never want Him. If man can separate himself from God and good in this world, it is only reasonable that he can separate himself from God and good for all eternity if he so wills it.

Naturally human justice is imperfect, for no judge can know the innermost conditions which even the criminal himself does not understand. No jury can read the heart of the man whose life is in their hands, so they must deal with him according to his crime. But God knows all things, hence His justice is perfect. He judges not by the deed, but by the conscience and heart of the doer. He holds no man guilty of what he did not understand, or did not have the power to avoid. No man will lose God for eternity unless he himself wills his loss, but our reason convinces us that God, who gave man free-will, would not force even Himself upon the man who does not want Him.

Christ as Highpriest

God's promise that the coming Redeemer would be a Highpriest was fulfilled in the advent of Christ, who was "foreknown, indeed before the foundation of the world" as St. Peter reminds his readers, "but manifested in the last times for you." And St. Paul adds: Christ did not

glorify Himself to be made a Highpriest, but He that said to Him: "Thou art my Son, this day have I begotten thee." As He saith also in another place: "Thou art a priest forever, according to the order of Melchisedech." (Hebrews v, 5, 6.)

The office of a priest is to be the mediator between God and man. His special work is to offer sacrifice to God in which offering the people share and through which they gain forgiveness and mercy from their Creator.

As we have already learned, the significance of sacrifice is to symbolize man's complete surrender into the hands of the Supreme God that He may be honored and glorified and that man may obtain communion with Him. The Scriptures show that God asked that self-surrender of our first parents while they were in the enjoyment of the natural perfections and supernatural endowments with which He created them; by their disobedience they denied His supremacy and surrendered to His enemy, thereby forfeiting their divine adoption and depriving all their posterity of this supernatural gift.

When God, "in the excess of His goodness and love determined to raise man from his fall and again enrich him with the gifts of grace and glory" their acknowledgment of His Supreme Sovereignty, of their dependence upon Him and their faith in His promises were symbolized by the offering of material gifts until the true reparation and restoration were consummated by the Sacrifice of Christ.

Those who put Christ to death did not offer a sacrifice: they committed the crime of putting to death an innocent man, but Christ who freely gave Himself to suffering and death that all men might again be united with God, offered the perfect sacrifice wherein He was priest and victim. St. Paul in this connection says:

"For as by the disobedience of one man, many were made

sinners; so also by the obedience of one, many shall be made just." (Romans v, 19.)

While various offerings were made under the Old Law, the daily sacrifice which was offered morning and evening was a lamb, and signified the Lamb of God, the Redeemer of the world. We read in Numbers:

"The Lord also said to Moses: . . . These are the sacrifices which you shall offer: Two lambs of a year old without blemish every day for the perpetual holocaust: One you shall offer in the morning and the other in the evening. . . .

"It is the continual holocaust which you offered in mount Sinai for a most sweet odor of a sacrifice by fire to the Lord." (Numbers xxviii, 1-6.)

John referred to this sacrifice of the Old Law when, seeing Christ coming toward him, he exclaimed: "Behold the Lamb of God, behold Him who taketh away the sins of the world."

While Christ was priest as man, not as God, yet it was the same Being who was man and God, hence there can be no question as to the efficacy of the sacrifice which He offered. Of this St. Augustine says:

"So that, since four things are to be observed in every sacrifice—to whom it is offered, by whom it is offered, what is offered, for whom it is offered; the same one true Mediator reconciling us to God by the sacrifice of peace, was one with Him to whom it was offered, united in Himself those for whom He offered it, at the same time offered it Himself, and was Himself that which He offered" (*De Trin.* iv).

The Levitical priests offered sacrifice for themselves as well as for the people, but Christ, who was without sin, offered not for Himself: "He hath borne our afflictions, and carried our sorrows," and it was for these that He offered Himself.

That the sacrifice of Christ will be everlasting was foreshadowed in the Old Law. Once every year the highpriest entered the Holy of Holies and offered the blood which had been shed outside. This had to be renewed every year for it fell short of reality; it had no everlasting virtue. Now after offering Himself Christ entered the Holy of Holies, that is, heaven, and prepared the way for all who will follow Him. They may enter by virtue of His blood which He shed outside—in the earth. It is true that the saints in heaven will no longer need the priesthood of Christ or His blood as an expiation of their sins; He has accomplished that, but they need Him as the consummation of their glory which He won for them:

"And I saw no temple therein. For the Lord God Almighty is the temple thereof, and the Lamb. And the city hath no need of the sun, nor of the moon, to shine in it. For the glory of God hath enlightened it, and the Lamb is the Lamp thereof." (Apocalypse xxi, 22, 23.)

The excellence of Christ over the Levitical priesthood, which did not wash away sin in reality and was not everlasting, was foreshadowed by the priesthood of Melchisedech, for two things must be considered in the priesthood and sacrifice of Christ: First, the offering of Himself and, second, the means by which men participated in His sacrifice. The first was typified in the Levitical priesthood by reason of the shedding of blood, and the second, the means, was foreshown in the bread and wine used by Melchisedech and which Christ was to use in establishing man's unity with Him in the unbloody renewal of the sacrifice of the Cross.

Melchisedech was described as being without father or mother, without beginning of days or end of time, all of which denoted the history of Christ's priesthood who had no earthly father, nor heavenly mother and who, in God, had neither beginning of days nor end of life.

The entire earthly life of the Redeemer reveals the sacri-

ficial character of His work which began when God the Son came from His place in heaven to abide on the earth that had been cursed by sin, and hid the glory of the Second Person of the Trinity in the weakness of humanity. During the first years of His life, He who had control of life and death was in danger because of those who sought to kill Him, and He who had the power and authority of the God-head made Himself subject to His Mother and foster father, learning Joseph's trade and toiling as a carpenter.

When the time came for the active work of the redemption He retired into a lonely place and by the most austere penances, by forty days of fasting and prayer He made preparation for His mighty task. He who was the Creator and Master of the universe was made an outcast by men: "The foxes have holes, and the birds of the air nests: but the Son of man hath not where to lay His head." (Matthew viii, 20.)

And so, from the days of His infancy, when Herod sought His life, on through the years of His teaching, every hour and every act was a sacrifice, gladly offered to His Father that a sin bespotted race might find forgiveness and peace with God. That His human will freely and gladly surrendered to the divine will in this work of love is shown in His words:

"I lay down my life for my sheep. . . . No man taketh it away from me: but I lay it down of myself; and I have power to lay it down: and I have power to take it up again. This commandment I have received from my Father." (John x, 15-18.)

"St. Thomas Aquinas remarks that Christ, wishing to liberate man not only by way of power but also by way of justice, sought both the high degree of power which flows from His God-head and the maximum suffering, which according to human standards would be considered sufficient satisfaction . . . for an adequate satisfaction it is neces-

sary that the act of Him who satisfies should possess an infinite value and proceed from one who is both God and man." The Fathers of the Church teach that God united Himself with the nature of man in order that the sacrifice of Christ would be sufficient. St. Thomas says: "Incarnation, or the personal union of the human nature with the Second Person of the Blessed Trinity, is the necessary basis of redemption, because this, in order to be efficacious, must include as attributions of the one Redeemer both the humiliations of man, without which there would be no satisfaction, and the dignity of God, without which the satisfaction would not be adequate" (*Catholic Encyclopedia,* vol. xii, 6-8).

Toward the close of His ministry Christ began to teach in a special manner of the fruit of His sacrifice. He had just performed the miracle of the loaves and fishes which proved to the people His power over visible matter. This work was done in the presence of thousands and was of a nature that all could appreciate as their hunger was satisfied while they were in a desert region where it was impossible to obtain food. Christ performed this wonder, not only to relieve the hunger of His followers, but to strengthen their faith in His power to prepare and leave for them a food for eternal life. That the multitude was impressed with this miracle is shown in that they followed Christ to Capharaum asking Him: "What shall we do that we may work the works of God?"

Jesus, knowing that it was not the knowledge of God they were seeking, but knowledge through which they could satisfy their worldly desires, answered:

"You seek me, not because you have seen miracles, but because you did eat of the loaves and were filled. . . . This is the work of God, that you believe in Him whom He hath sent."

Then they said to Him:

"What sign dost thou show, that we may see and believe thee; what sign dost thou work? Our fathers did eat manna in the desert: As it is written, He gave them bread from heaven."

In His answer Jesus teaches of three kinds of bread: the manna—that bread for the physical body with which their fathers were fed in the desert; the Bread from Heaven which they had in Himself and His Word, and the Bread which He was to leave in the world for all future time:

"Amen, amen, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true Bread from Heaven. For the Bread of God is that which cometh down from Heaven and giveth Life to the world."

Then they said to Him:

" 'Lord give us always this Bread.' Jesus said to them: I am the Bread of Life; he that cometh to me shall not hunger: and he that believeth in me shall never thirst . . . because I came down from heaven, not to do my own will, but the will of Him that sent me.

"The Jews then murmured at Him because he had said: I am the living Bread which came down from heaven. And they said: Is not this Jesus, the Son of Joseph, whose father and mother we know? How then saith he,—I came down from heaven?

"Jesus therefore answered and said to them: Murmur not among yourselves. . . . It is written in the prophets: And they shall all be taught of God. . . . He that believeth in me hath everlasting life. . . . I am the living Bread which came down from Heaven."

Jesus then speaks of the Bread which He is to leave in the world:

"And the Bread which I will give, is my flesh for the life of the world. The Jews therefore strove among themselves saying: How can this man give us his flesh to eat?"

In His reply to them it is shown that this "Bread of Life" was a manifestation of God's power which they must believe, not because they could understand it, but because

of Him who told them, and the works they had seen Him do. The Jews were scandalized at the thought of eating the flesh or drinking the blood of a man, which was so expressly against their law, but instead of offering them an explanation Christ only repeated His statement in more emphatic terms:

"Amen, amen, I say to you: unless you eat the flesh of the Son of man, and drink his blood, you shall not have life in you. He that eateth my flesh and drinketh my blood, hath everlasting life: and I will raise him up at the last day. For my flesh is meat indeed: And my blood is drink indeed. He that eateth my flesh and drinketh my blood, abideth in me, and I in him."

"After this many of His disciples went back and walked no more with him. Then Jesus said to the twelve: Will you also go away? And Simon Peter answered Him: Lord, to whom shall we go? Thou hast the words of eternal life?" (St. John, ch. vi.)

The Transfiguration of Christ followed closely on the above events. The story is told by the four Evangelists and Peter, three of whom were witnesses of this glorious scene. Christ had named Peter as the head of His promised Church; He had performed the miracles of the loaves and fishes; He had told the Apostles of His approaching Passion and death, and that they might not be lacking in a knowledge of Him which would give them strength and courage in the hour of trial of their faith, our Divine Lord, taking with Him Peter, James and John, led them up into a high mountain where He was transfigured before them. The light of His divinity blazed through and glorified His flesh; His clothing became whiter than snow. The Apostles had seen the false leaders of Judaism reject Christ and they were to see Him put to death. On the Mount they saw the true leaders of Judaism, Moses and Elias, saluting and adoring Christ. They heard Him speak with these ancient prophets in respect of His coming suffering and death in Jerusalem. They heard God the Father proclaiming Him the Well Beloved Son, in whom

He was pleased. To the three who were to witness His agony in the Garden of Gethsemane was given a glimpse of His transcendent glory after His suffering and humiliation were ended. (Matthew xvii, 1-9.)

When the time for offering His great sacrifice was near Christ said to His Apostles: "You know that after two days shall be the Pasch, and the Son of man shall be delivered up to be crucified."

At this time the chief priests and scribes together with the highpriest Caiphas were assembled in the court considering how they might apprehend Him and put Him to death without exciting the ill will of the common people against themselves. In the meantime Christ and His Apostles were at Bethania and were gathered in the house of Simon the leper for meat. While sitting at the table a woman entered bearing an alabaster box of precious ointment which she broke and poured upon His head:

"And the disciples seeing it had indignation, saying: To what purpose is this waste? For this might have been sold for much and given to the poor.

"And Jesus knowing it, said to them: Why do you trouble this woman? For she hath wrought a good work upon me. . . . For she in pouring this ointment upon my body, hath done it for my burial." (Matthew xxvi, 1-13.)

On the first day of the feast Christ sent Peter and John to arrange a place where He and His disciples might eat the Pasch together:

"And when it was evening, he sat down with his twelve disciples. And whilst they were eating, He said: Amen, I say to you, that one of you is about to betray me.

"And they being very much troubled began every one to say: Is it I, Lord? . . .

"And Judas that betrayed him, answering said: Is it I, Rabbi? He saith to him: Thou hast said it."

At this time Christ as Highpriest began the mystical offering of His body which was to be broken on the altar

of the Cross, and of His blood which was to be shed on the following day: the meat and drink which he had promised to the world:

"And whilst they were at supper, Jesus took bread, and blessed, and broke: and gave to his disciples, and said: Take ye and eat. This is my body. And taking the chalice, he gave thanks, and gave it to them saying: Drink ye all of this. For this is my blood of the new testament, which shall be shed for many for the remission of sins." (Matthew xxvi, 2-28.)

In relating this story St. Luke gives Christ's assurance that this sacrifice, His body and blood, was to remain in the world and that they were to distribute it to others, even as He had given it to them:

"And taking bread, he gave thanks, and brake; and gave to them, saying: This is my body, which is given for you. Do this for a commemoration of me." (Luke xxii, 19.)

St. John, the best beloved disciple, gives the story of that Last Supper with their Divine Master. He tells how Jesus washed the feet of His disciples, even the feet of Judas; how He warned them that one would betray Him, another would deny Him and all would desert Him. He commanded them to observe the Law of Love which He had taught them by word and example:

"Love one another as I have loved you. . . . By this shall all men know that you are my disciples, if you have love one for another. . . . If anyone love me, he will keep my word, and my Father will love him, and we will come to him, and will make our abode with him."

He renewed His promise to send the Holy Ghost to them, who would teach them all things and bring to their minds all that He had taught them. He consoled them with the words: "Let not your hearts be troubled. You believe in God, believe also in me." He added that He was to go before them to His Father's house to prepare a place for them,

that they might be with Him for all eternity. He promised that whatsoever they asked of the Father in His name would be granted, and left them the legacy of His divine peace, the peace that the world knows not of.

Christ closed this discourse by that wonderful prayer in which He asked the Father to glorify Him, that the Father might be glorified and that He, the Son, might glorify not only the Apostles who were with Him but all those who would come through them to believe on Him. He besought them to keep that blessed unity which would convince the world of His truth and divinity:

"That they all may be one, as thou, Father, in me, and I in thee; that they also may be one in us; that the world may believe that thou hast sent me." (From John ch. xiii to xvii inc.)

From that hour the prophecies of the Passion and death of the Redeemer were rapidly fulfilled. In that Garden of desolation we learn the meaning of the words of Isaias: "I have trodden the winepress alone, and of the Gentiles there was not a man with me. . . . I looked about, and there was none to help: I sought and there was none to give aid." (Isaias lxiii, 3-5.)

In that grove of olives Christ saw all the sin that will ever be committed by men. He saw sin in all its terror and malice. He suffered all the temptations, remorse and dismay that will ever assail the race because of sin. The oppression and sadness was so great that He was prostrated to the earth and His precious Blood, already mystically offered for sin, began to flow from every pore in His Sacred Body, which also had been mystically broken for men. But though forgotten by men He was not forsaken by His Father who sent an angel to comfort and strengthen His human nature to endure the agony which would continue until His willing Sacrifice was completed. When that period of His suffering was ended He returned to His sleeping disciples and said:

"It is enough, the hour is come: Behold the Son of man shall be betrayed into the hands of sinners. Rise up, let us go. Behold he that will betray me is at hand.

"And while he was yet speaking, cometh Judas Iscariot, one of the twelve: and with him a great multitude with swords and staves, from the chief priests, and the scribes and the ancients. . . .

"And they brought Jesus to the high priest; and all the priests and the scribes and the ancients assembled together . . . and sought for evidence against Jesus, that they might put him to death, and found none. For many bore false witness against him, and their evidences were not agreeing. . . .

"And the high priest rising up in the midst, asked Jesus, saying: Answerest thou nothing to the things that are laid to thy charge by these men? But he held his peace and answered nothing.

"Again the high priest asked him. . . . Art thou the Christ, the Son of the blessed God?

"And Jesus said to him: I am. And you shall see the Son of man sitting on the right hand of the power of God, and coming with the clouds of heaven.

"Then the high priest, rending his garments, saith: What need we any further witnesses? You have heard the blasphemy. What think you? Who all condemned him to be guilty of death." (Mark xiv, 53-64.)

The chief priests then delivered Christ to Pilate, the Roman judge, that he might condemn him to death. One must read again the ancient prophecies in regard to the suffering and death of the Redeemer in connection with the story as told in the four Gospels in order to see how perfectly they agree. When He stood before Pilate and listened to the false accusations that His enemies made against Him "He stood as a dumb man, opening not his mouth. . . . He was indeed ready for His scourges. . . . His sorrow was continually before him." (Psalms xxxvii, 14, 18.) The blows, abuses and insults of the Roman soldiers and of the merciless mob thirsting for His blood were all described hundreds of years before, and how at last, wearied by their own ex-

cesses, they loaded the cross upon His shoulders and started Him on His way to Calvary where His ignominious execution was to take place.

Ages before that day David had painted a word picture of Christ as the victim of that bloody sacrifice. In the twenty-first Psalm we read of the sorrow and depression of the Saviour in the Garden of Olives when the prayer of His human heart that the cup might pass from Him would not be granted: "O my God, I shall cry . . . and Thou wilt not hear." David describes the appearance of Christ when, after His awful scourging, Pilate led Him out before the people with the words "Behold the man," hoping that the sight of His sufferings would awaken their pity and that they might consent to spare His life.

"But I am a worm, and no man: the reproach of men and the outcast of the people. All they that saw me have laughed me to scorn. . . . They have opened their mouths against me, as a lion ravening and roaring."

With David we see the Saviour of the world lifted up on the Altar of the Cross. We see Him "poured out like water," His strength gone, His tongue parched, His hands, feet and side pierced, His bones numbered. No man could suffer more. As the Victim of His Sacrifice He took upon Himself all the guilt and paid the full penalty for man's sin.

And now again we see Christ as the Highpriest. The Sacrificial Lamb is slain by the enemy, but Christ, as the great Highpriest of God, offers on the Altar of the Cross that sacred Victim to His Father; offers that body, broken almost beyond recognition, and pours out that saving Blood upon the world. Raising His dying eyes toward heaven, He offers Himself to God: "Father into Thy hands I commend my spirit." And crying in a loud voice, "It is consummated," He announced the Redemption won.

Well indeed may men stand amazed and dumb as they

contemplate the excess of infinite love manifested in their redemption. The finite mind can only believe, it cannot understand that love. When the lance in the hands of the Roman soldier pierced the Sacred Heart of Christ and the holy crimson tide of His precious Blood gushed forth on the sin-worn world, all man's debt was paid. Heaven was again open to the human race. Through the voice of nature God proclaimed the triumph of His Son. The veil that had hidden the Holy of Holies in the Temple was rent asunder as a sign that the sacrifices and the temple of the Old Law were no longer needed. Nature attested by wondrous signs that the God-man had offered His mighty Sacrifice, and the saints long dead walked in the streets as a testimony that heaven was again open to the children of the faith, living or dead.

"Now the centurion and they that were watching Jesus, having seen the earthquake, and the things that were done, were sore afraid, saying: Indeed this was the Son of God." (Mark xv, 39.)

". . . Died and Was Buried"

The burial of Christ was effective in different ways. First, it made a certainty of His death. Pilate sought proof of His death before giving permission for His burial. The burial of Christ robbed the grave of its sting, for man cannot consider anything as an injury to which Christ submitted Himself for our salvation. And as He arose glorious and immortal from that tomb so we may hope to rise with Him, freed from our sins by His death and resurrection.

The enemies of Christ intended to dishonor Him in every way possible. They wished the title to be placed on His cross to proclaim Him an impostor by reading: "Jesus of Nazareth, who said that he was king of the Jews." But regardless of their remonstrance it was written: Jesus of Nazareth, King of the Jews. They wished to heap dis-

grace upon Him by subjecting Him to the death of a malefactor, but they were frustrated in the attempt by the manner of His burial.

The tenderness and love with which His friends received His body from the cross, embalmed it in spices, wrapped it in fine linen and laid it in the tomb of a rich man, shows that He was buried with all the reverence and honor due to the great and good. It also foreshadowed the devotion and adoration of the unborn millions which would be offered in the service of the dead Christ throughout the coming ages. Many mystical meanings were given to the manner of Christ's burial by the Fathers of the Scholastic age. St. Thomas says that He was buried in a garden to express that by His death and burial we are delivered from the death incurred by the sin of Adam committed in the Garden of Paradise. Hilary writes that Christ was laid in a tomb hewn out of the solid rock to denote that He was to find His way into the stony hearts of sinners; that a great rock was placed at the entrance to signify that when Christ is in the soul all worldly love must be closed out.

As the body of Christ was passable it could have been subject to corruption, but as He was without sin it would have been incongruous for His body, so soon to rise in glory, to have undergone corruption. Hence the Divine Power preserved His body from decay as it was prophesied by David:—"Nor wilt thou give thy Holy One to see corruption." (Psalms xv, 10.)

It is said that Christ remained two nights in the tomb to signify our release from the two-fold death of body and soul, but that since His death was not borne for His sin, but for His love for the race, His one day in the tomb represented the long day of new life.

"He Descended Into Hell"

The Creed asks us to believe that after His death the soul

of Christ descended into hell. This teaching is given in the Scriptures. We read in Psalms:

"Therefore my heart hath been glad, and my tongue hath rejoiced: moreover my flesh also shall rest in hope, because thou wilt not leave my soul in hell." (Psalms xv, 9, 10.)

St. Paul writes: "Now that He ascended, what is it, but because He also descended first into the lower parts of the earth. He that descended is the same also that ascended above all the heavens, that He might fill all things." (Ephesians iv, 9, 10.)

Because of sin men were deserving not only of death, but also of hell, and as Christ died to deliver them from death it was according to His love and mercy that His soul descended into hell from which they were to be freed. In the days of Christ's life on earth hell was considered in three ways: the hell of the lost souls; Purgatory, where souls were detained because of their sins, and the place where the just were detained only on account of original sin. Of the presence of Christ in these three abodes St. Thomas says:

"Christ, who is the Wisdom of God, penetrated to all the lower parts of the earth, not passing through them locally with His soul, but by spreading the effect of His power in a measure to them all. . . . Hence Damascene says: 'As He evangelized them who are upon the earth, so did He those who were in hell; not in order to convert unbeliever unto belief, but to put them to shame for their unbelief, since preaching cannot be understood otherwise than as the open manifesting of His God-head, which was laid bare before them in the lower regions by His descending in power into hell.' . . . But to them who were detained in Purgatory He gave hope of attaining to glory: while upon the holy Fathers detained in hell solely on account of Original sin, He shed the light of glory everlasting" (*Summa,* part iii, pp. 363-64).

"Christ's soul descended (in essence) only into that part of hell wherein the just were detained; so that He visited

them in place, according to His soul, whom He visited interiorly by grace, according to His God-head. Accordingly, while remaining in one part of hell, He wrought this effect in a measure in every part of hell, just as while suffering in one part of the earth He delivered the whole world by His Passion" (*Ibid.*, p. 363).

The body and soul of Christ were separated in death, so His body did not accompany His soul in hell; but the God-head could never be divided, so the Person of Christ was whole and entire with His body in the grave, and whole and entire with His soul in hell. St. Augustine says:

"It is not according to times or places that we say that the whole Christ is everywhere, as if He were at one time whole in one place, at another time whole in another: but as being whole always and everywhere" (*De Symbolo* III).

Christ delivered the souls of men from hell and their bodies from the grave and that nothing might be lacking in His sacrifice for all, when His body was called from the tomb, His soul was called from hell.

The soul of the repentant thief went down to hell with the soul of Christ, but it was called Paradise because he enjoyed Christ's God-head as did the saints who were there waiting for deliverance. That the Passion and death of Christ would break down the bars which sin had raised to imprison the souls of repentant sinners, and even the souls who were only detained because of Original sin, was foretold by the prophets. We read:

"Thou also by the blood of thy testament hast sent forth thy prisoners out of the pit. . . . And the Lord God shall be seen over them, and His dart shall go forth as lightning: and the Lord will sound the trumpet and go in the whirlwind of the south." (Zacharias ix, 11-15.)

The angelic hosts accompany the God-head at all times and in all places to do His holy will. That they would be present with Christ, at His bidding to lift up the gates that

barred the souls of the just from entrance into heaven, was promised in the song of David:

"Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of Glory shall enter in." (Psalms xxiii, 9, 10.)

Of the debt and deliverance of those detained by actual and Original sin, St. Thomas writes:

"The holy Fathers while yet living were delivered from original as well as actual sin through faith in Christ; also from the penalty of actual sins, but not from the penalty of original sin, whereby they were excluded from glory, since the price of man's redemption was not yet paid: just as the faithful are now delivered by baptism from the penalty of actual sins, and from the penalty of original sin as to the exclusion from glory, yet still remain bound by the penalty of original sin as to the necessity of dying in the body, because they are renewed in the spirit, but not yet in the flesh. . . ."

"Directly Christ died His soul went down into hell, and bestowed the fruits of His Passion on the saints detained there, although they did not go out as long as Christ remained in hell, because His presence was part of the fullness of their glory. . . . It cannot be concluded that all who were in Purgatory were delivered from it, but that such a benefit was bestowed upon some persons, that is to say, upon such as were already cleansed sufficiently, or who in life, by their faith and devotion toward Christ's death, so merited that when He descended, they were delivered from the temporal punishment of Purgatory" (*Summa*, part iii, pp. 370, 375-76).

"The Third Day He Rose Again from the Dead . . ."

It was foretold in the Scriptures that the humanity of the Redeemer, by the power of His God-head, would rise triumphant over death and decay. We read in the Psalms:

"Thou hast brought forth, O Lord, my soul from hell: Thou hast saved me from them that go down into the pit.

. . . In the evening weeping shall have place, and in the morning gladness.

"What profit is there in my blood, whilst I go down to corruption? Shall dust confess to thee, or declare thy truth? . . . Thou hast turned for me my mourning into joy: thou hast cut my sackcloth, and hast compassed me with gladness." (Psalms xxix, 4-12.)

Through love and obedience to the Father Christ humbled His Sacred Humanity in many ways. He endured insults and injuries, even to an ignominious death on the cross, hence it belonged to Divine Justice to exalt that body by a glorious resurrection:

"He hath shewed might in his arm: He hath scattered the proud in the conceit of their heart. He hath put down the mighty from their seat, and hath exalted the humble." (Luke i, 51, 52.)

Christ's mission was to redeem man from the death of the body and soul. Without the resurrection of His own body, His life and work would have no meaning. St. Paul says:

"For if the dead rise not again, neither is Christ risen again. And if Christ be not risen again, your faith is vain, for you are yet in your sins.

"Then they also that are fallen asleep in Christ, are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now Christ is risen from the dead, the first fruits of them that sleep. . . .

"For by a man came death, and by a man the resurrection of the dead. And as in Adam all die, so also in Christ all shall be made alive." (I Corinthians xv, 16-22.)

Ages before the coming of Christ, Job, the just man of God, foresaw the resurrection of the Saviour and the salvation of the flesh through Him:

"For I know that my Redeemer liveth, and in the last day I shall rise out of the earth. And I shall be clothed

again with my skin, and in my flesh I shall see my God." (Job xix, 25.)

Christ's resurrection strengthened man's faith in the reality of His human nature, and it is just as necessary to believe in His humanity as to believe in His God-head. The length of time that elapsed between His death and His resurrection furnished unquestionable proof that He was really dead, for no human being could survive that number of hours embalmed in spices and enclosed in a tomb hewn out of the solid rock.

It was expedient that Christ should rise whenever His death was verified, that the world might have the glad tidings and assurance of the survival of the body after death. Moreover it would have been incongruous that the sinless humanity of Christ should remain subject to death for a moment longer than was necessary to bring His work to perfection.

The resurrection of the body of Christ was the first fruits of the Redemption, because though God had hitherto raised men from the dead, they were restored to life only for a time; they were to die again. The humanity of Christ rose glorious and immortal. Thus He was the herald of a risen humanity that would never again be subject to death. Christ was raised by His own power, but it was the power of His Divinity, for the Father and Son are One.

The Scriptures bear testimony that God informs man of things above his common knowledge through His messengers, the angels; hence an angel was the herald of the risen Christ, thus declaring the event to be the will of the Father.

It has been said that as woman was the first to bring the source and knowledge of death to her own household she was permitted to be the first to know and to announce to the Apostles the Resurrection of Christ, the removal of the curse of death from the race. Of this Cyril says:

"Woman who formerly was the minister of death, is the

first to see and proclaim the adorable mystery of the Resurrection: thus womankind has procured absolution from ignominy and removal of the curse."

Two things had to be manifested in the Resurrection: first, the reality of Christ's body, and second, the glory of the risen Redeemer. The first Christ accomplished by appearing many times to the Apostles. He walked with them, He ate and drank with them, not that He needed food, but that they might know what He had a body of flesh and blood. He saluted them when they met; He asked and answered questions that they might know that He saw and heard. He showed them the wounds in His side and in His hands and feet, the wounds that no longer disfigured the beauty of His body, but identified it beyond question. He appeared to them several times the first day of His rising because they were so distracted with fear and doubt.

Christ's body was glorified from the instant of the Incarnation by the presence of the God-head, but that He might accomplish His work as man that glory was withheld; but from the instant of the resurrection the soul communicated this glory to the body, not in its fullness, else it would not have been recognized as the same body, even as in the Transfiguration the Apostles were not able to look upon His countenance. Further, He proved to them the glory of His body by entering the room where they were gathered while the doors were closed and locked. St. Augustine writes:

"Our Lord rose in clarified flesh: yet He did not wish to appear before the disciples in that condition of clarity, because their eyes could not gaze upon that brilliancy. For if before He died for us and rose again the disciples could not look upon Him when He was transfigured upon the mountain, how much less were they able to gaze upon him when our Lord's flesh was glorified" (*Dial.* LXV Qq).

St. Thomas adds to these words of Augustine: "Consequently, before the Passion He showed the disciples His

glory by brightness, but after the Resurrection by other tokens" (*Summa,* part iii, pp. 416-417).

It is the fundamental principle of Christianity that Christ's Passion and death is the cause of the forgiveness of sins, which removes the obstacle to our salvation, and His Resurrection is the cause of newness of life, which came through grace or justice. St. Paul says: "He was delivered up to death for our sins, and rose again for our justification." (Romans iv, 25.)

Writing on this subject St. Thomas says:

"The efficacy of Christ's Resurrection reaches souls, not from any special virtue of His risen body, but from the virtue of the God-head personally united with it" (*Summa,* part iii, p. 423).

". . . He Ascended into Heaven . . ."

Like all the important events in the life of Christ, His Ascension was indicated in the Old Testament:

"O clap your hands, all ye nations: shout unto God with the voice of joy. . . . God is ascended with jubilee, and the Lord with the sound of the trumpet." (Psalms xlvi, 2-6.)

"Thou hast ascended on high, thou hast led captivity captive." (Psalms lxvii, 19.)

Christ Himself foretold His Ascension: "If then you shall see the Son of man ascending up where he was before." (John vi, 63.)

This event is testified to by all the Evangelists. In St. Mark's gospel we read: "And the Lord Jesus after he had spoken to them, was taken up into the heavens, and sitteth at the right hand of God." (Mark xvi, 19.)

"And he led them out as far as Bethania; and lifting up his hands he blessed them. And it came to pass that while he blessed them, he departed from them, and was carried up to heaven." (Luke xxiv, 50, 51.)

At His Resurrection Christ's body entered upon an immortal life, and the earth was no longer a proper dwelling place for Him. While His body or soul gained no addi-

tional glory by His Ascension, it belonged to His glory that He should have joy in the completion of His work and in dwelling at the right hand of His Father.

Though His bodily presence would soon be withdrawn from His adoring followers, His God-head remains with His faithful for all time. He said:

"And behold I am with you all days, even to the consummation of time." (Matthew xxviii, 20.)

Christ gave His Apostles the reasons why He should leave them in the flesh:

"It is expedient to you that I go: for if I go not the Paraclete will not come to you; but if I go I will send Him to you. And when he is come, he will convince the world of sin, and of justice, and of judgment. . . .

"But when he, the Spirit of Truth, is come, he will teach you all truth. For he shall not speak of himself; but what things soever he shall hear, he shall speak: and the things that are to come he shall shew you." (John xvi, 7-13.)

Christ taught His Apostles that when they could no longer see Him in His human nature their faith would be increased; they would have the realization of the living presence of the God-head. From this blessed Trinity they would receive knowledge, wisdom and courage, even the words which they were to speak when arraigned by the world:

"And when they shall lead you and deliver you up, be not thoughtful beforehand what you shall speak; but whatsoever shall be given by you in that hour, that speak ye. For it is not you that speak, but the Holy Ghost." (Mark xiii, 11.)

Again Christ assured them that the very presence of His Sacred Humanity in heaven would add to the hope of all the faithful that a place would be made for them:

"Let not your hearts be troubled. . . . In my Father's house there are many mansions. If not, I would have told you: because I go to prepare a place for you,

"And if I shall go, and prepare a place for you, I will come again, and will take you to myself; that where I am you also may be." (John xiv, 1-3.)

Man's love for God whom he cannot see is intensified by his love for the Sacred Humanity of Christ that contains the God-head; that lived on earth, suffered and died for the human race. This God-man is the priceless treasure of humanity, and draws the human heart toward heaven where He awaits all men who will follow Him. "For where your treasure is, there will your heart be also."

Ascension belongs to the idea of place and motion, so the Ascension of Christ belongs to His human nature which could be locally in one place and capable of motion, neither of which could be attributed to the Divine Nature. God could not ascend, for He is highest of all. He could not be in a certain locality, for He contains all place and space within Himself. It cannot be said that Christ ascended into heaven by the power flowing from His human nature, but it can be said that He ascended by the glory of His power flowing from the God-head which is united to His Sacred Humanity; and it is according to this Trinity of which He is the Second Person, that His humanity ascended into heaven.

St. Thomas explains the Ascension in this manner:

"The Divine Power is the first source of the ascent into heaven. Therefore Christ ascended into heaven first of all by His Divine power, and secondly by the power of His glorified soul moving His body at will.

"Although to mount upwards is contrary to the nature of a human body in its present condition, in which the body is not entirely dominated by the soul, still it will not be unnatural or forced in a glorified body, whose entire nature is utterly under the control of the spirit" (*Summa,* part iii, pp. 432-33).

Christ's body is of material substance and hence naturally beneath spiritual essence, but because of its union with the

God-head it has place and dignity above every created being, either angels or men. Place may be attributed to Christ in His human nature, but not as to His God-head.

Christ's Passion, by removing the obstacles to our salvation, is the proper source of our ascension, but His Ascension is also a cause, for where the Head is, there also must be the members. St. Paul says: "Know you not that your bodies are members of Christ?" When Christ ascended He went to prepare a place for us, in sign of which He took with Him, out of bondage to the devil, the souls of the saints: "Thou hast ascended on high; thou hast led captivity captive." (Psalms lxvii, 19.) The presence in heaven of the Sacred Humanity of Christ, united with the God-head is a perpetual intercession for the human race, from which that blessed humanity came. According to His promise, "And I, if I be lifted up from the earth will draw all men unto me," by His Ascension draws our souls to Him in faith, love and hope. This is the work of His humanity in heaven as visioned by the prophet Micheas:

"For he shall go up that shall open the way before them: they shall divide and pass through the gate, and shall come in by it: and their King shall pass before them, and the Lord at the head of them." (Micheas ii, 13.)

". . . And Sitteth at the Right Hand of God . . ."

Damascene says: "We do not speak of the Father's right hand as of a place, for how can a place be designated by His right hand, who Himself is beyond all place? Right and left belong to things definable by limit. But we style as the Father's right hand, the glory and honor of the God-head" (*De Fide Orthod.* iv).

Augustine says that by right hand is understood the Beatitude of the Father and also judiciary power. Christ as man is raised to Divine power, and such honor belongs to Him as God the Second Person through His origin from all eternity.

St. Thomas writes:

"Christ is said to sit at the Father's right hand inasmuch as He is on equality with the Father in respect to His Divine nature, while in respect to His humanity He excels all creatures in the possession of divine gifts. But each of these belong exclusively to Christ. Consequently it belongs to no one else, angel or man, but to Christ alone, to sit at the right hand of the Father.

"Since Christ is our Head, then what was bestowed on Christ is bestowed on us through Him. And on this account, since He is already raised up, the Apostle says that God has, so to speak, raised us up together with Him, still we ourselves are not raised up yet, but are to be raised up" (*Summa,* part iii, p. 447).

"And if the spirit of Him that raised up Jesus from the dead, dwell in you; He that raised up Jesus Christ from the dead, shall quicken also your mortal bodies, because of the spirit that dwelleth in you." (Romans viii, 11.)

"And after this same manner of speech the Apostle adds 'He has made us to sit together with Him in the heavenly places,' namely, for the very reason that Christ our Head sits there" (*Summa,* part iii, p. 447).

". . . From Thence He Shall Come to Judge the Living and the Dead"

The judiciary power is common to the Trinity, but this prerogative is especially attributed to the Son as the Word of the Father. "The Father hath given all judgment to the Son." (John v, 22.)

The judiciary power belongs to Christ not only through His God-head and the glory of His soul, but also from the merit of His Passion and death and the fullness of His grace. St. Thomas says:

"He should be judge who fought for God's justice, and conquered, and was unjustly condemned. Hence He Himself says: 'I have also overcome, and am set down with my Father in His throne.' " (Apocalypse iii, 21.)

Christ is the fitting judge of men because in His human

nature He is like unto men in all save sin, and hence has compassion on them:

"For we have not a Highpriest who cannot have compassion on our infirmities; but One tempted in all things like as we are, without sin. Let us go therefore with confidence to the throne of grace: that we may obtain mercy." (Hebrews iv, 15, 16.)

Augustine says: "In the Last Judgment there will be a resurrection of dead bodies, which God will raise up through the Son of man, just as by the same Christ He raises souls, inasmuch as He is the Son of God. . . . It was but right that those who were to be judged should see their Judge" (*Tract XIX in Joan*).

Christ promised judiciary power to His Apostles: "You also shall sit upon twelve seats, judging the twelve tribes of Israel." (Matthew xix, 28.)

The Apostles did not ask to sit on the right hand of God; they wanted to be with their beloved Master, for they had given up all things to follow Him. Christ promised that those who were faithful would share in His glory:

"Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him." (I Corinthians ii, 9.)

Christ has all judiciary power as God the Son, but He also has this power in His human nature. He is the Head of the Church, the Kingdom of God on earth, and He rules over the affairs of all men. Daniel foretold this power and Kingdom when he said:

"And He gave him power, and glory, and a Kingdom: and all peoples, tribes and tongues shall serve him: His power is an everlasting power that shall not be taken away: and his Kingdom that shall not be destroyed." (Daniel vii, 14.)

Christ Himself said: "All power is given to me in heaven and in earth." (Matthew xxviii, 18.)

As the soul enters into an unchangeable state immediately

after death, the judgment of its life here on earth should follow at once that it may enter into the reward of its work. It would seem an injustice for the faithful to be obliged to await the end of the world before entering into the Beatific Vision:

"As thou hast given Him power over all flesh, that He may give eternal life to all whom thou hast given Him. Now this is eternal life: that they may know thee, the only true God, and Jesus Christ whom thou hast sent." (John xvii, 2, 3.)

The body is dependent upon the condition of the soul for its reward, yet it remains on earth, subject to change to the end of the world, hence it cannot receive its just dues until the end of time when the Redeemer will come to judge the living and the dead. St. Paul writes:

"But we are confident, and have a good will rather to be absent from the body, and to be present with the Lord. . . . For we must all be manifested before the judgment seat of Christ, that every one may receive the proper things of the body, according as he hath done, whether it be good or evil." (II Corinthians v, 8-10.)

Christ has judiciary power over the angels, not only in His divine power as God the Son, but also in His humanity which has a closeness to God unknown to any other creature: "For nowhere doth He take hold of the angels, but of the seed of Abraham He taketh hold." Because of the lowliness of His Passion and death He deserved to be exalted: "In the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth." (Philippians ii, 10.)

The Good angels ministered to Christ, and the evil spirits besought Him to allow them to enter the swine. Through His will and work joy is brought to the angels: "There shall be joy before the angels of God upon one sinner doing penance." It is by the merit which Christ won that the

sinner has sufficient grace to repent. It is by the will of God as Father and Son that the good angels are rewarded and the bad angels punished from all eternity, and this judgment in all its fullness is given over to the God-man. St. Paul says:

"For God hath not subjected unto angels the world to come. . . . Thou hast subjected all things under his feet. For in that he hath subjected all things to him, he hath left nothing not subject to him." (Hebrews ii, 5-8.)

CHAPTER XIV

"I BELIEVE IN THE HOLY GHOST"

The Holy Ghost is the Third Person of the Blessed Trinity. Though really distinct, as a Person, from the Father and the Son, He is consubstantial with them; being God like Them, He possesses with Them one and the same Divine Essence or Nature. He proceeds, not by way of generation, but by way of spiration, from the Father and the Son together, as from a single principle. Such is the belief the Catholic faith demands" (*Catholic Encyclopedia,* vol. vii, p. 409).

The Trinity of God is indicated in the Old Testament: "Thou O Lord art our Father, from everlasting is thy name." (Isaias lxiii, 16.)

"The Lord said to me: Thou art my Son, this day have I begotten Thee." (Psalms ii, 7.)

"The Spirit of the Lord shall rest upon him: The Spirit of wisdom and understanding, the Spirit of counsel and of fortitude, the Spirit of knowledge and of Godliness, and He shall be filled with the Spirit of the fear of the Lord." (Isaias xi, 2, 3.)

Through the power of the Holy Ghost the Sacred Humanity of Christ was created and brought into the world. After this miraculous conception the Blessed Virgin, bearing the Infant Christ, visited her cousin Elizabeth, the mother of St. John the Baptist. When Mary entered the home of Zachary and Elizabeth she saluted all there and Elizabeth, whose mind became enlightened by the power of the Holy Ghost, cried out:

"Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For behold, as soon as the

voice of thy salutation sounded in my ears, the infant in my womb leaped for joy." (Luke i, 42-44.)

This John the Baptist was born to be the precursor of Christ and he taught the people that he only baptized with water unto penance, but Christ, who was to come after him, would baptize in the Holy Ghost and fire.

In His teaching of Baptism Christ said: "Unless man is born again of the water and the Holy Ghost, he cannot enter into the kingdom of heaven." (John iii, 5.)

Christ pronounced the equality of the Holy Ghost with the Father and the Son when He instructed the Apostles to do their work in the name of the Father and of the Son and of the Holy Ghost. Many times He designated the mission and power of the Holy Ghost as a teacher, comforter and guide, and the value and necessity of His gifts if one were to accomplish any important work for God. Christ taught this in an especial manner just before His Ascension when He commanded His Apostles not to attempt their work until they were endued with the power of the Holy Ghost, the Spirit which would prepare and strengthen them for their part in the work of the Church which was to be brought into activity on the day of Pentecost. (Acts ii, 1-4.)

The Catholic Church has ever kept with unswerving faithfulness to the doctrine of the Trinity of Persons in the one God, and whosoever would study the teachings of Christ and His Church with profit to himself must keep this fact clearly in mind or he will soon find himself in a fog of doubt and misunderstanding. St. Augustine, the great doctor of the Church, voices this warning: "Nowhere else are more dangerous errors made, or is research more difficult, or discovery more fruitful."

The Church has always refused the petition of those who desired that a special feast should be set aside to honor one of the Divine Persons alone. The Catholic must adore One God in Three Divine Persons, and the Trinity of Per-

sons in the unity of the One God. Pope Leo, in his wonderful Encyclical letter of 1897 on devotion to the Holy Ghost says:

"For although the separate mysteries connected with the Incarnate Word are celebrated on certain fixed days, yet there is no special feast on which the Word is honored according to His Divine Nature alone. And even the feast of Pentecost was instituted in the earliest times, not simply to honor the Holy Ghost in Himself, but to commemorate His coming, or His external mission. All this has been wisely ordained, lest from distinguishing the Persons men should be led to distinguish the Divine Essence. . . ." (*The Abiding Presence,* pp. 5, 6).

After recounting at some length the teaching of the Church that every feast instituted, every honor given to the angels, the saints, the Holy Mother of God and the worship given to our Divine Lord Himself but redounds to the honor and glory of the Blessed Trinity, Pope Leo goes on to explain the Trinity in the most enlightening manner. He quotes from Augustine's comment on the passage of St. Paul: "For of Him, and by Him, and in Him, are all things:"

"The words of the Apostle, of Him, and by Him and in Him, are not to be taken indiscriminately; of Him refers to the Father, by him to the Son, in Him to the Holy Ghost.

"The Church is accustomed most fittingly to attribute to the Father those works of the Divinity in which power excels, to the Son those in which wisdom excels, and those in which love excels to the Holy Ghost. Not that all perfections and external operations are not common to the Divine Persons; for the operations of the Trinity are indivisible, even as the Essence of the Trinity is indivisible" (Jarrett, *The Abiding Presence of the Holy Ghost,* pp. 5-8).

As early as the second and third centuries heresies began to arise on every side in regard to the doctrine of the Holy Ghost as we will find later on in viewing the history of the

Church. The ablest Fathers of the Church, with voice and pen, came to the defence of this cherished doctrine of the Blessed Trinity and in every age the Church has met and refuted these heresies with the words of Christ and His Apostles.

The special mission of the Holy Ghost, as will be seen by the words of Christ, consists in works of unqualified goodness to men. First, He is our teacher, "He will teach you all things"; second, He will give light and understanding: "And bring all things to your mind, whatsoever I shall have said to you." (John xiv, 26.) Christ told His Apostles that from this source they would receive knowledge and guidance: "But whatsoever shall be given to you in that hour, that speak ye. For it is not you that speak, but the Holy Ghost." Again He promised that the Holy Spirit, when the Father would send Him at the request of the Son, would give them spiritual power and strength to overcome all their natural fear and weakness:

"And I send the promise of my Father upon you: but stay you in the city till you be endued with power from on high." (Luke xxiv, 49.)

The Holy Ghost was active in the hearts of men before the Passion and death of Christ. Foremost of all we have the example of the Blessed Virgin whom the angel saluted as being full of grace. Then we read of Zachary, of Elizabeth and John the Baptist; of Simeon and Anna who, filled with the Holy Ghost, recognized the Infant Christ when He was presented in the Temple. But such action of the Holy Ghost was due to faith in the expected Redeemer according to the promise of God, so His descent upon the Apostles on the feast of Pentecost was not the beginning of the outpouring of the Holy Spirit, but a giving of Himself more abundantly. He was sent anew by the Father in response to the prayer of the Son to sanctify His Church, to encourage and strengthen His Apostles and the members

of His Kingdom to meet the onslaughts of evil which rose up on every side to destroy the work of Christ. As the Redeemer ascended into His Glory He opened, as it were, the flood gates of heaven to pour out the treasures of the Holy Ghost upon men. St. Augustine says:

"That giving or sending forth of the Holy Ghost after Christ's glorification was to be such as had never been seen before; not that there had been none before, but it had not been of the same kind" (St. Augustine, *De Trin.* i. iv, c 20).

In Baptism the coming of the Holy Ghost is the beginning of a new life of grace in the soul. The tremendous effect of this Spirit and the glory of God which it works in the soul is described by St. Paul: "And if the Spirit of Him that raised up Jesus from the dead, dwell in you; He that raised up Jesus from the dead, shall quicken also your mortal bodies, because of His Spirit that dwelleth in you. . . .

"For whosoever are led by the Spirit of God, they are the sons of God. For you have not received the spirit of bondage again in fear; but you have received the spirit of adoption of sons, whereby we cry: Abba, (Father).

"For the Spirit Himself giveth testimony to our spirit, that we are the sons of God. And if sons, heirs also; heirs indeed of God, and joint heirs with Christ." (Romans viii, 11-17.)

In striving for a greater realization of the indwelling power of the Holy Ghost in our souls, we must keep clearly in mind the distinction of the Divine Persons, but also the Divine Unity of the God-head. In the Scriptures and in the Creed which we are studying, God the Father is referred to as the Creator of the universe, yet we know by the same authority that the Son and the Holy Spirit, equally with the Father, called all things into existence. It was God the Son who united His Divine Personality with the human nature of Jesus and became man for the salvation of the human race; but the Son was never separated from the

God-head and it was God whole and entire who wrought the salvation of men.

There is no such thing as one Divine Person being present without the others, for they are One and indivisible, in Essence, which makes the gift of the Holy Ghost so inconceivably great. We think of the Father as the eternal Creator, the Son as the Wisdom and Beauty of God, and in the Holy Spirit we contemplate the Love, Joy and Comfort of the presence of God. Christ taught us of the Divine God-head in every phase of that Presence with us when He said:

"If anyone love me, he will keep my word, and my Father will love him, and we will come to him, and we will make our abode with him. . . . But the Paraclete, the Holy Ghost, Whom the Father will send in my name, He will teach you all things." (John xiv, 23-26.)

Every soul should be transported by the thought of the marvelous dignity which this divine truth gives to man. When God willed to announce the Incarnation to the Blessed Virgin, and through her to the world, He sent an angel as His messenger; but when He wills to deliver His special teaching, love and comfort to the soul of man He sends a Divine Person—God Himself comes with His message. In his writings on the Holy Ghost Father Jarrett says:

"By Baptism the beginning comes of this great grace. As a child, with my senses hardly at all awake to external life, I had God in my midst. Do I wonder now at the charm of early innocence, when a soul sits silently holding God at its center? It is not that there are dim memories of a pre-existence before birth, but there are always haunting dreams of a true friendship on earth. Baptism then begins that early work. . . .

"Since then the Sacraments have poured out on me fuller measures of God's grace and that Divine Presence therefore should assume larger proportions in my life. I am now the dwelling place of God. When then my heart is young, eager, enthusiastic, let me make him welcome; nor wait

till the only habitation I can offer Him is in ruins. . . . A dwelling place for God! How reverently, then, shall I treat and treasure my body and soul, for they must be as fit as I can make them for the great Guest. By reason we learn of Him, by faith we know Him, but by His indwelling we taste the sweetness of His Presence" (*The Abiding Presence of the Holy Ghost,* p. 60).

The devil deluded the first man and woman by telling them that their disobedience to God would make them as gods. By this deception they lost their place with the Father and the inheritance of all He had created for them to enjoy in time and eternity. But by the obedience of the God-man even greater things were restored to the fallen race, because by grace not only is the adopted sonship regained, but by the Sacrifice of Christ and the indwelling of the Holy Ghost man is raised up to the height of participation in the Divine Nature. Not only does he receive God in the Blessed Sacrament, but the Divine Trinity lives in his soul, making even his body the temple of the living God. He is once again the adopted son and a co-heir with Christ. Through the Holy Ghost we are heirs not only of all the earth, but also of heaven.

The Holy Ghost enters the soul bearing gifts, and O such priceless gifts! Gifts that in their most ordinary, natural sense are the gifts of God to the soul in its creation. There is nothing in the world of matter or sense that could create or bestow these powers that raise man above the beast and put the stamp of God on his brow. Then where else could we look for the increase of knowledge, understanding, wisdom, fortitude, piety and a wholesome fear of God? God alone could give us these gifts, and God alone can increase them to such an extent that they take us far along in the world of matter and guide our steps into the spiritual path that leads to God and eternal life.

The intellectual soul has the gifts of knowledge, understanding and wisdom. They open out a world of riches and

beauty entirely unknown to the lower kingdoms of life, yet of what avail are these gifts if in man's natural state the soul is not inspired to come up to the higher plane of his powers? If he lacks knowledge of God then he does not know that he is the son of God and heir to the riches of earth and heaven; he is but a slave where he should be master.

Man needs understanding to make use of the intelligence and reason that is engaged with the rules and principles that must underlie all useful knowledge, and he must have the wisdom to work rightly with these powers. He may have all these, but if he has no understanding of God, nor sufficient wisdom to seek such understanding, then he knows not, nor does he understand from whence he came or where he is bound. The deepest and highest things of life have little or no meaning for him. All things are uncertain; he knows only that he is here today and gone tomorrow. But with the indwelling of the Holy Ghost all of these gifts are raised to the spiritual plane where they properly belong. Through the light of the Holy Ghost man's knowledge extends to God. He knows his Father as the Creator of the world. He recognizes the Divine Hand in all things. Through revealed knowledge he knows himself to be the special creation of God destined for eternal life and happiness. When he knows God he understands the meaning of pain and pleasure, joy and sorrow, triumph and disappointment, poverty and riches, love and hate, life and death. He knows that each one of these experiences holds a lesson to be learned, a lesson that the wisdom with which God has enriched him, will help him to make profitable.

The soul enriched with the Wisdom of the Holy Ghost will see the world and truth as one; will see God everywhere because He is the Creator of all things. Everything is a manifestation of His power and is sustained by Him. Knowledge and understanding lead from the earth to God.

We see the mystery and beauty of a blade of grass and our mind is raised to its Creator. But the soul filled with Wisdom lives on the skyline of love; it dwells in the presence of God. It looks down upon a world of matter and sense. It is not disturbed by the seeming incongruity which it beholds, even if it be in its own life, for Wisdom teaches that all is in the hands of God and that by working with Him the tangled threads of life will be laid straight, and the beauty and perfection of the Divine Plan will appear.

Like knowledge, understanding and wisdom, the gift of counsel is possessed by every normal person. Yet experience tells us how ill advised many of our words and actions are. We look back at critical periods in our lives and marvel that we did not act with more discretion and judgment. It seems from our present viewpoint that we were wilfully blind, for we know that we were fully capable of reasoning on the matter involved, but we did not. In our present moment we often find much confusion. We say and do the very thing that antagonizes those whom we desire to please. We act on impulse rather than reason; petty disturbances fill our day. Unforeseen happenings are resulting in annoying little accidents; we are constantly being thrown out of poise. These conditions are small things in themselves and yet they are sufficient to take the pleasure out of life, and leave us feeling baffled and helpless.

The reason for these conditions is not far to find. We are not availing ourselves of the Counsel of God which is at our service if we will but open our minds to the gifts of the Holy Ghost. If in our morning prayers we will recollect ourselves and call upon God the Holy Ghost to take charge of all our affairs from the least to the greatest; if we will ask Him to be with us, appeal to Him many times a day to counsel us, even as Christ promised, to give us the right words and the right judgment at the moment we need them, this Divine Counsel will not be denied us. We will know

when to be silent and when to speak. Our crowded hours and busy days will slip into order and bring desired results, not confusion. Our superiors will be more considerate and kind; our helpers more loyal, and our loved ones responsive to and appreciative of our efforts. The knowledge that we are being counseled by God will give us the poise and personality so dearly prized and so seldom really possessed in this world. The outward poise that many seem to have only hides an inner life of confusion and dismay.

This does not mean that we will never say or do the wrong thing, that we will never make mistakes. Because of our human weakness the powers of the soul will never be able to correspond perfectly with the gifts of the Holy Ghost, but we have this assurance that while we are faithful to Him the Holy Ghost will never allow us to go far astray. We have God's promise; He cannot deceive us, and our own experience will soon teach us the incomparable value of His Divine Counsel.

As the soul itself confers no new powers on the body of which it is the life principle, but elevates what it finds there, so the gifts of the Holy Ghost give no new powers to the soul. They lift up, elevate, the powers they find in the soul. Every person is endowed with a degree of fortitude, the courage to face danger and endure the troublesome changes and sorrows of life, but for the majority of people it is not sufficient, or it seems to be of a quality that increases instead of conquering danger. We all have an inner vision of greatness for ourselves but, aware of our weaknesses and failures we dare not hope ever to see that dream realized. We lack sufficient courage to face the real or imaginary obstacles that loom in our path. Our remedy lies in the Divine Fortitude of the Holy Ghost that raises our courage to face any evil that threatens us; that strengthens our will to endure and persevere in whatever is necessary for the accomplishment of our highest ideal.

When through our right response to the gifts of Knowledge, Understanding, Wisdom and Counsel we know that we are the children of God, that He is constantly with us, then our courage will be raised to that God-like quality which dares "all things that may become a man, he who dares do more is none." The morale of the army is raised to its highest power by the presence of a beloved commander, and so our courage is raised to its highest degree when we realize the Divine Presence of our beloved Commander, God. We know that though we are weak, He is all powerful, that there can be no real failure or defeat under His leadership. When we see Him at the front of life's battle we know that it is already won.

The word Piety brings before many people the vision of long-faced, kill-joy persons whom they have known; persons who have mistaken a chronic grouch for piety. Hence, in order that we too may not lose the benefit of one of these precious gifts of the Holy Ghost through misunderstanding it, we will consult the definition of the word.

According to the dictionary Piety means "A controlling reverence and love toward God,—grateful honor and obedience due to superiors, benefactors and country." While the minds of some men, for different reasons, may have become perverted so that they no longer feel a controlling reverence and love toward God, still every man must have some feeling of gratitude, reverence, honor and obedience toward something that he believes is good and beneficial to himself. The man would be abnormal who is dead to all such feelings. Therefore every man can know something about what real Piety means and need not confuse it with a mock humility.

Oftentimes the mention of that gift of the Holy Ghost known as "The Fear of the Lord" only awakens the mental conception of a powerful, infinite Being who is in a constant state of rage against the human race, and who is only wait-

ing through ages of time for the opportunity, and is even making the opportunity, to crush men with His dire and awful punishments. Many, however, have sufficient reason and faith to know that He does exist and that they cannot avoid Him, and so, like the subjects of earthly rulers, they serve God for fear and not for love.

The Catholic Church would abhor as blasphemy the teaching that God is a tyrant, yet she does say that the Fear of the Lord is one of the Seven Gifts of the Holy Ghost and that the fear of God is the beginning of wisdom, because the fear of God means the fear of losing Him through sin. The Church teaches that God made His laws for man's benefit and so to disobey Him by breaking these laws can only bring disaster, not because God is angry, but because we are making null and void for ourselves those benefits which are intended to give us temporal and eternal happiness.

It is natural for men to fear whatever they believe will bring them harm, and nothing compares with the evil of losing God, so we can understand His goodness to man in implanting in him the holy and wholesome fear of being separated from his source of all good and in making this fear of losing God one of the Seven Gifts of the Holy Ghost.

Different meanings have been given by different doctors of the Church to the term "Sin against the Holy Ghost." Such men as Athanasius, Hilary, Jerome and Chrysostom say that to utter a blasphemy against the Holy Spirit, whether it be directed against the Trinity or against one or the other of the Persons is the sin against the Holy Ghost, as each Person is Spirit, and Holy. To have any adequate understanding of the gravity of this offence we must understand the teaching of the Church on what constitutes the sin of blasphemy, and when man is guilty of it. St. Thomas describes it as follows:

"He that speaks against God, with the intention of reviling Him, disparages the Divine Goodness, not only in

the respect of the falsehood in his intellect, but also by reason of the wickedness of his will, whereby he detests and strives to hinder the honor due to God, and this is perfect blasphemy" (*Summa,* part 2, 2nd pt., p. 165).

"If we compare murder and blasphemy as regards the object of those sins, it is clear that blasphemy, which is a sin committed directly against God, is more grave than murder, which is a sin against one's neighbor. On the other hand, if we compare them in the respect of the harm wrought by them, murder is the graver sin, for murder does more harm to one's neighbor than blasphemy does to God. Since, however, the gravity of a sin depends on the intention of the evil will, rather than on the effect of the deed, it follows that, as the blasphemer intends to do harm to God's honor absolutely speaking, he sins more grievously than the murderer. . . .

"Blasphemy is worse than perjury. The reason is that the perjurer does not say or think something false about God, as the blasphemer does: but he calls God to witness to a falsehood, not that he deems God a false witness, but in the hope, as it were, that God will not testify to the matter by some evident sign" (p. 169).

Christ said to the Pharisees:

"Every sin and blasphemy shall be forgiven men, but the blasphemy of the Spirit shall not be forgiven. And whosoever shall speak a word against the Son of man, it shall be forgiven him: but he that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come." (Matthew xii, 31, 32.)

The Fathers explain this by saying that the Jews were speaking against the Son of man when they said that He was a glutton, a wine drinker and a friend of publicans. This was pardonable because it was spoken against His human nature, and they might be in ignorance of His divine nature. But when Christ performed His wonderful miracles, healing their sick, casting out devils and raising the dead, all of which was unquestionable proof that His power was from God, the Pharisees said: "This man casteth not out devils

but by Beelzebub the prince of devils" then they were guilty of blasphemy because in the face of the most convincing evidence which the Holy Spirit had given them, they would rob the God-head of the honor and glory due Him by attributing to the devil the works of love and mercy that Christ had wrought and of which they had been witnesses.

St. Augustine believed that the sin against the Holy Ghost is final impenitence; that is, when a man regardless of the grace he has received persists in mortal sin until death, and that this sin may be in thought, word or deed. Augustine interpreted Christ's words to the Jews as a warning rather than an assertion that they had committed the sin that would not be forgiven, but that they were in danger of so doing: "But he that shall blaspheme against the Holy Ghost." . . .

It was the conviction of some of the early Fathers that man might sin against God the Father through human weakness, and against the Son because of His human nature which they did not comprehend as united to God; but that to sin against God the Holy Ghost was to sin against the light of truth, the knowledge and understanding of which man had received, and also when he had been given the strength and power to overcome his human frailty. This was the unpardonable sin, as it cut off the very means of repentance.

It is said that there are seven ways of sinning against the Holy Ghost: Despair, whereby we deny the known truth in regard to God's love and mercy. Presumption, whereby we despise God's justice, and presume on His mercy and forgiveness, to sin against His law. By impenitence, whereby we disregard our past sins and will not allow ourselves to be moved to sorrow for them. By obstinacy we are determined not to obey the commands of God and so persist in our sins. This is resisting the known truth. Envy of our brother's spiritual good is manifested in heresies wherein he

is robbed of the truth, and by schism which divides the members of the Church who should all be united under one head.

The explanations offered by the Fathers and accepted by the Church are broad enough to cover all the circumstances to which the words of Christ referred:

"As to final impenitence, it is absolute; and this is easily understood, for even God cannot pardon where there is no repentance, and the moment of death is the fatal instant after which no mortal sin is remitted. It was because St. Augustine considered Christ's words to imply absolute unpardonableness that he held the sin against the Holy Ghost to be solely final impenitence. In the other two explanations, according to St. Thomas, the sin against the Holy Ghost is irremissible, not absolutely and always, but inasmuch, as, considered in itself, it has not the claims and extenuating circumstances, inclining toward a pardon, that might be alleged in the case of sins of weakness or ignorance.

"He who from pure and deliberate malice, refuses to recognize the manifest work of God, or rejects the necessary means of salvation, acts exactly like a sick man who not only refuses all medicine and all food, but who does all in his power to increase his illness, and whose malady becomes incurable, due to his own action. It is true that in either case God could, by a miracle, overcome the evil; . . . but such intervention is not in accordance with His ordinary providence. . . . In a word, the irremissibleness of the sins against the Holy Ghost is exclusively on the part of the sinner, on account of the sinner's act" (*Catholic Encyclopedia,* vol. vii, p. 415).

While without divine revelation man could never know that God intended to, and does, give an increase of His seven great gifts to men through the Third Person of God, the Holy Ghost, yet having received this revelation, the experience and common knowledge of men harmonizes with it. We know beyond all question that God is the cause and the source of all physical, mental and spiritual good in this world or any other. We know that in order to do any worth-

while work for time or eternity we must have an increase of knowledge, understanding, wisdom, counsel and courage, and that the increase of these powers must come from God; that we must go to Him, the Holy Spirit for them. We must have the gift of Piety—love and reverence for God—to even approach Him. We must have the gift of Holy Fear to keep us from sin that would make our union with God impossible.

Again, as the soul cannot lay hold of a dead body, so the gifts of the Holy Ghost cannot lay hold of or do their proper work in a soul that is dead in mortal sin. Like the body, it must be alive in order to profit by the Presence of God, and the life of the soul is sanctifying grace, that divine energy which in itself is a gift of God, first received in Baptism; a gift which can only be lost through mortal sin, so called because it deprives the soul of its supernatural life. The loss of this sanctity is the one thing to be feared, for that alone can separate us from God.

Well may every man say with Father Jarrett, from whose writing most of the thoughts here given have been culled:

"Dear God, teach me to understand the wonder of this indwelling, to appreciate its worth, to be thankful for its condescension, to reverence its place of choice, to be conscious of its perpetual upholding. By it I am heir to the fullness of the divine riches. By it, I, a creature, possess in His fullness my Creator, Redeemer, Lord" (*The Abiding Presence of the Holy Ghost,* p. 79).

CHAPTER XV

"THE HOLY CATHOLIC CHURCH"

In this statement of the Creed we are asked to believe that Christ founded a Holy Catholic Church. We have already learned from the chapter on Christ as King that He did establish a Church. If there exists in the world today a Church corresponding to the words of Christ it should not be difficult to find it because it must still carry the Keys of the Kingdom of Heaven, it must have the power of binding and loosing sin or His words are in vain. It must teach with the infallible authority of God whatsoever Christ commanded it to teach or He Himself would be guilty of leading the people astray by bidding them hear the Church as they would hear Him. It must be free from the corruption of hell, for He promised that the gates of hell should not prevail against it. It must be in the world vital and indestructible, otherwise Christ was unable to fulfill His promise that He would remain with it to the consummation of time. Such a Church would stand out in the world like a mountain upon a mountain, where the eyes of all men could behold it.

We find that all these requirements are claimed by the Roman Catholic Church. Without hesitation or equivocation she declares that she can trace her chief pastor from St. Peter who was named by her founder, down through a long line of his successors to the present day. She claims the Power of the Keys to remit or retain sin and also the temporal punishment due to sin after the guilt has been remitted. She claims that she is infallible in that she teaches with the authority of God; holy because she has withstood

the corruption of the devil whether it appeared from within or without her own fold. That she is indestructible because she has never ceased to exist since the days of Pentecost. She uses the word Roman as a part of her title because Rome has been the seat of the Apostolic government since the days of Peter except for the time during which the Pope was banished from his proper domain by hostile forces.

In this unique doctrine the Catholic Church stands out before the world as the only religious system claiming these exclusive prerogatives. First we will test her claim of indestructibility, for if we can find a time when the Church of Christ ceased to exist as He describes it, then all the other powers promised it are equally unworthy of credence. Hence we will begin at the days of Christ and trace, in a brief way, the history of His Church.

The Pope, or Bishop of Rome, is the official and visible head of the Catholic Church. The word Pope is taken from the Latin "Papa" and the Syriac "Abba," both meaning Father. He is accounted by the Church as the Vicar of Christ and the successor of St. Peter.

"The number of popes from St. Peter to Pius XI, inclusively, without counting the antipopes, is commonly said to be 261. Of this number, 82 are venerated as saints, 33 were martyred. 104 have been Romans and 105 natives of other parts of Italy; 18 Frenchmen; 9 Greeks; 7 Germans; 5 Asiatics; 3 Africans; 3 Spaniards; 2 Dalmatians; 1 Hebrew; 1 Thracian; 1 Dutchman, 1 Portugese; 1 Candiot and 1 Englishman.

Nine Pontiffs have reigned less than one month. 30 less than one year and 12 more than 20 years. Only 7 have occupied the Pontificial Chair over 23 years. These are St. Peter who was Supreme Pastor in Rome (beside the 7 years of his pontificate in Antioch) 25 years, 2 months, and 7 days. Sylvester I, 23 years, 10 months, 27 days; Adrian I, 23 years, 10 months, 14 days; Pius VI, 24 years, 6 months, 3 days; Pius VII, 23 years, 5 months, 6 days; Pius IX, 31

years, 7 months, 21 days; and Leo XIII, 25 years, 5 months" (*Catholic Belief*, pp. 150-151).

The first epoch in the Church of Christ extends from His own time to the days of the Emperor Constantine. From the Day of Pentecost until the victory of Constantine over Maxentius the Church underwent a series of ten persecutions unequaled for atrocity in the history of the world. The Romans exhausted every known means of torture to stamp out Christianity. This period is so well known to us that it is unnecessary go into the details in this study, but as we may not be so familiar with the history of the great internal disturbances in the Church we will give them more consideration.

From the days of Christ there have been heresies and schisms in the Church. We will have a better understanding of these if we review the meaning of the words.

"Schism is taken from a Latin word, scindere, which means to split or divide. A throwing off of spiritual or political jurisdiction previously accepted."

"Heresy is a doctrinal law or religious belief at variance with the recognized standards of a certain religious belief formerly adhered to. While schism and heresy generally go together, they are not of necessity the same thing, and every refusal of obedience to superiors does not constitute a schism. A schism pure and simple, means a denial of the divine right of the Church to command, while heresy is a denial of the dogmatical teaching of the established Church" (See *Catholic Encyclopedia*, Heresy, Schism).

It is evident from Peter's letter written to all the faithful shortly before his martyrdom that false doctrine was already being spread among them:

"But there were also false prophets among the people, even as there shall be among you lying teachers, who shall bring in sects of perdition and deny the Lord who bought them: bringing upon themselves swift destruction." (II Peter ii, 1.)

St. Paul's first letter to the Corinthians was written in order to quell a schism which had risen among them. He writes:

"Now I beseech you my brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no schisms among you but that you be perfect in the same mind, and in the same judgment.

"For it hath been signified unto me, my brethren of you, by them that are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith: I indeed am of Paul; and I am of Apollo, and I of Cephas; and I of Christ.

"Is Christ divided? Was Paul then crucified for you? Or were you baptized in the name of Paul?" (I Corinthians i, 10-13.)

"I wonder that you are so soon removed from him that called you into the grace of Christ, unto another gospel. Which is not another, only there are some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach a gospel to you beside that which we have preached to you, let him be anathema. . . .

"For I give you to understand, brethren, that the gospel that was preached to me is not according to man. For neither did I receive it of man, nor did I learn it; but by the revelation of Jesus Christ." (Galatians i, 6-12.)

In the 15th chapter of Acts we read of a dissension that arose among the Christians in regard to circumcision, and how it was settled by a Council of the Church presided over by Peter who decided the disputation by his decree. The accounts which the Apostles give of these heresies and schisms are verified by the historian Hegesippus, a Jewish Greek writer of that time. He tells of a Jewish sect called Ebionites of Jerusalem who, after the death of St. James about 63 A.D. separated from the Church. The Standard Dictionary describes this sect as "A party who in the early church were characterized by the denial of the divinity of Christ and the rejection of Paul and his writings."

For the sake of brevity we will give an authorized list of the chief heresies that have arisen since the Second Century, the dogmas they have denied and the Councils and Popes who took action against them. In this place it may be well to give the teaching of the Church as to Councils and their purpose, and also in regard to the Infallibility of the Councils and the Pope.

"By a General or Ecumenical Council is understood a Council to which the Bishops of the whole world are lawfully summoned for the settling of some important matter, though it is not necessary for the validity of the Council that all should attend.

"A council to be ecumenical must be convoked by the Pope, or at least with his consent, and be presided over by him, or by his Legates. The decrees of a council must have his approval.

"A general council headed by the Pope, by reason of its representing the whole Church, has the privilege of doctrinal infallibility and supreme authority. It is evident that even the largest assembly of Bishops without the Pope would be a body without a head, and could not represent the whole Church" (*Catholic Belief*, p. 118).

We have already given the words of Christ that clearly state the infallibility of the teaching body ordained by Him; first, Peter and the group of Apostles, whose lawfully appointed successors must constitute the authorized teaching body of the Church for all ages to come. We also give the position of the Church today on this important matter that we may see how perfectly it agrees with the Scriptures:

"That this infallibility belongs to the whole body of Bishops united to the Roman Pontiff, is plain from those texts which prove the infallible teaching of the apostles united to St. Peter their chief, and which applies also to their successors: 'As my Father sent me I send you,' &c. 'He that heareth you, heareth me,' &c.

"This infallibility does not depend on the learning which

exists in the whole body of the Episcopate united to the Pope, when discussing and deciding points of faith, or morals, but on the promised aid of the Holy Ghost, who enlightens their minds and guides their councils. Thus the decision of the first council of Jerusalem was communicated: 'It hath seemed good to the Holy Ghost, and to us, to lay no further burden upon you than these necessary things.' (Acts xv, 28.)

"Beside the infallibility possessed by the Church, that is, by the body of Bishops together with the Pope, Catholics believe that the Pope also, alone, as chief Pastor and visible head of the Church, is divinely protected from teaching error; but only when he teaches ex cathedra, that is, not as a private teacher, but in his office of supreme Pastor and teacher of the whole Church, he defines any doctrine of faith and morals as true, or condemns any doctrine of faith and morals as false" (*Catholic Belief*, pp. 47-48).

The list of heresies and of the Popes and Councils that condemned the teaching as false, are taken almost entirely from that excellent work, *Catholic Belief*. But the writer is presuming to add such quotations from the Scriptures as show that the dogma which the Church was defending in each case is the direct teaching of Christ and His Apostles. In this way we can judge whether the Church was and is fulfilling her divine mission: "Going therefore, teach ye all nations. . . . Teaching them to observe all things whatsoever I have commanded you." (Matthew xxviii, 19, 20.)

1. "The Arians, founded by Arius, an ambitious priest of Alexandria, who denied the divinity of our Lord, and said that He was not born of the Father, but made by Him; that He was not equal to, but inferior to the Father. These heretics were condemned at the Council of Nice, a town in Bithynia, A.D. 325, under Pope Sylvester I. The Nicene Creed was drawn up at this time."

"I and my Father are one." (John x, 30.)

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." (John i, 1, 2.)

"Therefore the Jews sought to kill him, because he . . .

said also that God was his Father, making himself equal with God." (John v, 18.)

2. "The Manicheans, who taught that our Lord did not take to Himself a real body, but only the appearance of a body, something similar to what the angels assumed when they visited holy persons, as mentioned in the Scriptures. They also said that there were two Gods, a good one, and a bad one. These heresies commenced about A.D. 280 and were finally condemned in the fourth Lateran Council by Pope Innocent III, A.D. 1215."

"And the Word was made flesh. . . ." (John i, 14.) "He was made of the seed of David according to the flesh." (Romans i, 3.) "See my hands and feet, that it is I myself; handle and see; for a spirit hath not flesh and bones, as you see me to have. And when he had said this he showed them his hands and his feet." (Luke xxiv, 39, 40.)

"And there are three who give testimony in heaven, the Father, the Word, and the Holy Ghost, and these three are One." (I John v, 7.)

"One God and Father of all, who is above all, and through all, and in us all." (Ephesians iv, 5, 6.)

3. "The Macedonians, founded by Macedonius, who had usurped the See of Constantinople. He denied the Godhead of the Holy Ghost, and said that He was only a creation like the angels, but of a higher order. This heresy was condemned at the First Council of Constantinople, A.D. 381, under Pope St. Damasus I."

"And Jesus . . . spake unto them, saying . . . Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matthew xxviii, 18, 19.)

"Peter said: Ananias, why hath Satan tempted thy heart, that thou shouldst lie to the Holy Ghost? . . . Thou hast not lied to men, but to God." (Acts v, 3, 4.)

"Know you not that your members are the temple of the Holy Ghost, who is in you? Glorify and bear God in your body." (I Corinthians vi, 19, 20.)

Since the days of Photius, Patriarch of Constantinople during the latter half of the ninth century, the schismatic Greeks have taught that the Holy Ghost is true God like the Father and the Son, but proceeds from the Father alone.

In the sixteenth century Faustus Socinus, an Italian theologian, rejected as unreasonable the doctrine of the Trinity along with all the mysteries of Christianity. His doctrine, or rather, lack of doctrine, was called Socinianism.

In the sixth, and again in the eleventh and twelfth centuries, and in our more modern times leaders have risen who by denying or obscuring the doctrine of the unity of the Divine Nature have really set up the idea of a triple Deity.

4. "The Pelagians, founded by Pelagius, a native of Britain. He denied the existence of Original sin in the soul of man, and taught that without the aid of grace man is able to fulfill the law of God. This heresy was condemned at a Council of African Bishops held at Carthage, A.D. 416; the decision of the Council being confirmed by Pope St. Innocent I."

"Of the tree of knowledge of good and evil thou shalt not eat. For in what day soever thou shalt eat of it, thou shalt die the death." (Genesis ii, 17.)

"By one man sin entered into this world, and by sin death: and so death passed upon all men in whom all have sinned." (Romans v, 12.)

"I am the Way, and the Truth, and the Life. No man cometh to the Father but by me." (John xiv, 6.)

"As the branch cannot bear fruit of itself, unless it abide in the vine, so neither can you unless you abide in me. I am the vine; you are the branches: he that abideth in me, and I in him, the same beareth much fruit: for without me you can do nothing." (John xv, 4, 5.)

5. "The Nestorians, founded by Nestorius, Bishop of Constantinople. He taught that there were two separate persons in our Lord, one the Son of God, and the other the Son of man; and that the Blessed Virgin was not the Mother of God, but only of the man Christ. This heresy was condemned at the Council of Ephesus, A.D. 431, under Pope St. Celestine I. The latter part of the 'Hail Mary' was added, 'Holy Mary, Mother of God.'"

That the I, or Personality of Christ, is God the Son and not the personality of man is shown by the words of our

Lord Himself. He said: "Amen, amen, I say to you, before Abraham was made, I AM." (John viii, 58.)

"The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God." (Luke i, 35.)

These words show clearly that the Blessed Virgin was truly the Mother of God, as her Child had no existence other than as the Son of God, the Second Person of the Trinity.

6. "The Euthychians, founded by Eutyches who taught that there was only one nature, the Divine, in our Lord. He said that in the moment of the Incarnation the human nature was absorbed by, or changed into, the Divine nature. This heresy was condemned at the Council of Chalcedon, A.D. 451, under Pope St. Leo the Great."

In the first chapter of St. John we read a short history, as it were, of the Word from the beginning to the Incarnation; there he clearly states that the Word of God "was made flesh, and dwelt among us." That "we saw His glory, the glory as it were of the only begotten of the Father." It is shown by the words of Christ that He, the Second Person, the Son of God, united Himself with a real human nature, a body and soul capable of suffering and death:

"I am the good shepherd. The good shepherd giveth his life for his sheep. . . . As the Father knoweth me and I know the Father: and I lay down my life for my sheep."

"Therefore doth the Father love me: because I lay down my life, that I may take it again. No man taketh it away from me: but I lay it down of myself: and I have power to lay it down: and I have power to take it up again. This commandment have I from my Father." (John x, 11-18.)

7. "The Semi-Pelagians, taught that the beginning of faith and the first desire of virtue came from the powers of man alone, unassisted by divine grace. They also said that final perseverance can be merited by our own efforts, and is not a free gift of God. This heresy was taught by some priests of Marseilles. It was condemned by the Second

Council of Orange, A.D. 529; the decree of the Council being confirmed by Pope Boniface II."

"No man can come to me, except the Father who sent me draw him." (John vi, 44.)

"That was the true Light that enlighteneth every man that cometh into the world." (John i, 9.)

"He hath delivered us and called us by his holy calling; not according to our works, but according to his own purpose and grace, which was given us in Jesus Christ before the times of the world." (II Timothy i, 9.)

8. "The Monothelites said that Jesus Christ had no separate human will, but only a divine one. They were condemned at the Third Council of Constantinople, A.D. 680, under Pope St. Agatho."

It will be seen that Christ had a perfect human will, with the higher and lower parts that belong to all human beings; the lower concerned with the senses, and which shrinks from anything that gives sorrow or pain, and the higher part of the will that is concerned with reason, and is determined to do that which is right. The sensitive part of Christ's will would avoid the suffering, but the higher part was always at one with the will of God. Mark tells us that as Christ entered the Garden of Gethsemane:

"He began to fear and to be heavy. And he saith to them; My soul is sorrowful even unto death. . . . And when he was gone forward a little, he fell flat on the ground; and he prayed, that if it might be, the hour might pass from him.

"Abba, Father, all things are possible to thee: remove this chalice from me; but not what I will, but what thou wilt." (Mark xiv, 33-36.)

9. "The Greek heresy and schism was commenced by Photius, who though not a priest, took unjust possession of the See of Constantinople. This schism was consummated in A.D. 1015, by Michael Cerularius, who broke entirely away from the supremacy of the Popes, and established what is called the Greek Church. The Greeks say that the Holy Ghost proceeds from the Father alone, instead of from the Father and the Son, as taught by the Catholic

Church from the beginning. Photius was deposed and condemned at the Fourth Council of Constantinople, A.D. 870, under Pope Adrian II. And St. Ignatius was restored to his See."

"As to Sacred Scripture, the inspired writers call the Holy Ghost the spirit of the Son (Gal. iv, 6), the Spirit of Christ (Rom. viii, 9), the Spirit of Jesus Christ (Phil. i, 19), just as they call Him the Spirit of the Father (Matt. x, 20) and the Spirit of God (I Cor. ii, 11). Hence they attribute to the Holy Ghost the same relation to the Son as to the Father" (*Catholic Encyclopedia,* vol. vi, p. 73).

10. "Heresy of Berengarius who was Archdeacon of Amgers. He said that the body and blood of our Lord are not really present in the Holy Eucharist, but only in figure. He was condemned at Rome A.D. 1078." He retracted and was protected by Pope Gregory VII (*Catholic Encyclopedia,* vol. ii, p. 487).

"Take ye and eat. This is my body. And taking the chalice, he gave thanks, and gave to them, saying: Drink ye all of this. For this is my blood of the new testament, which shall be shed for many unto the remission of sins." (Matthew xxvi, 26-28.)

"For as often as you shall eat this bread, and drink this chalice, you shall show forth the death of the Lord, until he come. Therefore whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and blood of the Lord." (I Corinthians xi, 26, 27.)

11. "The Albigenses taught that there were two Gods and two Christs; they condemned marriage, denied all the sacraments and the resurrection of the body. It was whilst preaching to these heretics that St. Dominic, guided by inspiration and grace, instituted and propagated the devotion of the Holy Rosary" (*Catholic Belief,* p. 250).

"The errors of the Albigenses were condemned by the Second Lateran Council held at Rome in 1139, under Pope Innocent II, attended by 1,000 Bishops, the Pope himself presiding. . . . One of the decrees of this Council anathematized those heretics who rejected infant baptism, the Holy Eucharist, the priesthood and matrimony" (p. 121).

One God, One Christ:

"Grace be to you and peace from God our Father, and

from the Lord Jesus Christ: . . . in whom we have redemption through his blood, the remission of sins; who is the image of the invisible God. . . . For in him were all things created in heaven and earth, visible and invisible. . . .

"And he is the head of the body, the Church, who is the beginning of the first born from the dead; that in all things he may hold the primacy." (Colossians i, 3-18.)

Marriage:

"Therefore now they are not two, but one flesh, what therefore God hath joined together, let no man put asunder." (Matthew xix, 4-6.)

Baptism:

"Amen, amen, I say to you, unless a man be born again of the water and the Holy Ghost, he cannot enter into the kingdom of God." (John iii, 5.)

Holy Eucharist:

"Amen, amen, I say unto you: Except you eat the flesh of the Son of man, and drink his blood, you shall not have life in you. He that eateth my flesh and drinketh my blood, hath everlasting life: and I will raise him up in the last day." (John vi, 54, 55.)

Holy Orders:

"He said therefore to them again: Peace be to you. As the Father hath sent me, I also send you. When he had said this he breathed on them; and said to them: Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain they are retained." (John xx, 21-23.)

Resurrection of the Body:

"Now this is the will of the Father who sent me; that of all that he hath given me I should lose nothing, but should raise it up again on the last day." (John vi, 39.)

"I am the Resurrection and the Life: he that believeth in me, although he be dead, shall live." (John xi, 25.)

"He that raised up Jesus Christ from the dead, shall quicken also your mortal bodies." (Romans viii, 11.)

12. "The Heresy of Wickliff. He taught that the Pope is not the visible head of the Church; that Bishops have not preeminence over simple priests; that all ecclesiastical powers are either forfeited or are abeyance during mortal sin; that man is bound to sin; that God approves of sin; that confession is quite useless; and that temporal

princes should cut off the head of any ecclesiastic who sinned, etc. These doctrines were, after the death of Wickliff, preached by John Huss and his followers in the towns and villages of Bohemia."

"The Council of Constance . . . was assembled in 1414. . . . In this Council the serious schism caused by the usurpation which had so long disturbed the Church of God ended, and the errors of John Wickliff and others were condemned" (*Catholic Belief*, p. 123).

In regard to the Pope as head of the Church, it has been proven to be the teaching of Christ by numerous citations, and also that He Himself appointed the first head, Peter, so we do not need to repeat any of the many passages at this time.

One has but to read the Acts of the Apostles who were the first Bishops ordained by Christ, and their letters to the Faithful, to learn their authority and the authority of the Bishops whom they in turn were ordaining, over the lower orders of the priesthood, and the people. Any of the letters of Peter, Paul, John, James or Jude will refute these claims of Wickliff and his followers.

Ecclesiastical powers lost through sin:

"Have I not chosen you twelve; and one of you is a devil." (John vi, 71.)

But Christ did not take away the apostleship of Judas. He continued in his office until he betrayed his Master and so destroyed himself. Peter denied Christ, and they all deserted Him, which after all they had seen and heard of His greatness and power, was a sin, but Christ did not cast them off. He accepted their repentance and increased their powers.

"God Approves of Sin":

Christ and His Church teach that all men, since the fall of Adam, are born in Original sin, and because of the weakness of his nature man is prone to sin, but to say that God

approves of sin is blasphemy. St. Paul tells of the malice of sin and what Christ suffered that man might have the grace to overcome it:

"Wherefore as by one man sin entered into this world, and by sin death; and so death passed upon all men, in whom all have sinned. . . .

"For as by the disobedience of one man, many were made sinners; so also by the obedience of one, many shall be made just. . . .

"That as sin hath reigned to death; so also grace might reign by justice unto life everlasting, through Jesus Christ our Lord." (Romans v, 12-21.)

The Confessions of Sins and the power to forgive sins:

"Confess therefore your sins one to another: and pray for one another that you may be saved." (James v, 16.)

"If we confess our sins, he is faithful and just, to forgive us our sins, and to cleanse us from our iniquity." (I John i, 9.)

"Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained." (John xx, 22, 23.)

13. "The Heresy of Luther. Luther was a monk of the Order of St. Augustine, and a professor in the University of Wittenberg. . . . Pope Leo X having granted a plenary indulgence, Luther was annoyed that the commission to preach it was given to the Dominicans, and not to his own order. He then attacked the doctrine of Indulgences itself. He also taught that faith alone will save mankind; that the Sacrifice of the Mass is an abomination; that there is no necessity for confession, abstinence or any mortification whatever. He said that priests might marry; he denied the supremacy of the Pope; he wrote against Purgatory, free-will, and almost every article of Christian belief. . . ."

The doctrine of Indulgence is but the power of the Church to remit the temporal punishment due to sin after the guilt has been remitted. This subject will be discussed later. It is sufficient to say here that the Church bases her authority for this teaching on the words of Christ: "I

will give unto thee the Keys of the Kingdom of Heaven, and whatsoever thou shalt bind upon earth, it shall be bound also in heaven. . . ."

The Sacrifice of the Mass is the continuation of the real Sacrifice which Christ offered at the Last Supper. Matthew, Mark, Luke and Paul describe that Offering in detail. Luke and Paul tell us that Christ commanded that what He had done there before them, they should carry on in commemoration of Him. (Luke xxii, 19, 20; I Corinthians xi, 20-34.)

"If any man eat of this bread he shall live forever; and the bread that I will give, is my flesh, for the life of the world." (John vi, 52.)

Fasting and Mortification not necessary:

"Then Jesus was led by the Spirit into the desert, to be tempted by the devil. And when he had fasted forty days and forty nights, afterwards he was hungry, &c." (Matthew iv, 1-11.)

"And if thy right eye scandalize thee, pluck it out and cast it from thee. For it is expedient for thee that one of thy members should perish, rather than thy whole body go into hell. . . ." (Matthew v, 29, 30.)

Purgatory:

"He that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world nor in the world to come." (Matthew xii, 32.)

"Be at agreement with thy adversary betimes, whilst thou art in the way with him; lest perhaps the adversary deliver thee to the judge, and the judge deliver thee to the officer, and you be cast into prison.

"Amen I say to thee, thou shalt not go out from thence till thou repay the last farthing." (Matthew v, 25, 26.)

"Every man's work shall be manifest; for the day of the Lord shall declare it, because it shall be revealed in fire; and the fire shall try every man's work, of what sort it is.

"If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work burn, he shall suffer loss; but he himself shall be saved, yet so as by fire." (I Corinthians iii, 13-15.)

Free-will:

"Take heed that you do not your justice before men, that you may be seen by them: otherwise you shall not have your reward from your Father. . . . But when thou shalt pray, enter into thy chamber, and having shut the door, pray to thy Father in secret; and thy Father who seeth in secret will reward thee." (Matthew vi, 1, 2-6.)

"He will render to every man according to his works. Tribulation and anguish upon every soul of man that worketh evil. . . . But glory and honor and peace to every one that worketh good." (Romans ii, 6-9-10.)

Celibacy. This subject is developed under the topic of Holy Orders. It is sufficient to say here that it was clearly indicated in the teaching of Christ and His Apostles, although not prescribed.

14. John Calvin was born and reared a Catholic; but early in life became infected by the heresies of his times.

"Calvin, who is regarded as second only to Luther, was the founder of Presbyterianism. His chief stronghold was Geneva. He taught among other things that God created men on purpose to damn the greater number; that God is the author of all sin; that man has no free-will. He denounced the Pope, Bishops and priests.

"The Council of Trent (in the Austrian Tyrol) was held from 1545-1563 under Popes Paul III, Julius III, Marcellus II, Paul IV and Pius IV. . . . At this Council the heresies of Luther, Calvin and others were condemned."

15. "The Jansenists, so called after their leader Jansenius, Bishop of Ypres in Flanders. He maintained that man was not free; that it was impossible to keep some of the commandments of God; that all good works of unbelievers are sin; that God will punish us for not practicing virtues that are not in our power; that our Lord died only to save a few privileged souls, not the whole human race.

"This heresy was condemned by Pope Urban VIII, A.D. 1642, and by Pope Clement XI, A.D. 1705."

The teaching of Christ and His Apostles that refute these heresies have been given again and again in answering earlier heresies, hence it is unnecessary to repeat them here.

The teaching of the so-called Reformers amount to the declaration that every man has the right to read and interpret the Scriptures according to his own mind. Taken as a whole they form a perfectly logical basis for the latest departure from the teaching of the Catholic Church, which is known as Modernism.

16. Modernism. "The avowed modernists," says Loisy, "form a fairly definite group of thinking men united in the common desire to adapt Catholicism to the intellectual, moral and social needs of today. Our religious attitude is ruled by the single wish to be one with Christians and Catholics who live in harmony with the spirit of the age."

"The spirit of this plan of reform may be summarized under the following heads:

"(a) A spirit of complete emancipation, tending to weaken ecclesiastical authority; the emancipation of science, which must traverse every field of investigation without fear of conflict with the Church; the emancipation of the state, which should never be hampered by religious authority; the emancipation of private conscience, whose inspirations must not be overriden by papal definitions or anathemas; the emancipation of the universal conscience, with which the Church should be ever in agreement.

"(b) A spirit of movement and change, with an inclination to a sweeping form of evolution such as abhors anything fixed and stationary.

"(c) A spirit of reconciliation among all men through the feelings of the heart. Many and varied also are the modernist dreams of an understanding between the different Christian religions, nay, even between religion and a species of atheism, and all in a basis of apparent agreement that must be superior to mere doctrinal differences" (*Catholic Encyclopedia*, vol. x, p. 416).

In a word, the Modernist teaches that the soul has an instinctive longing for God, and that its gropings for Him form its spiritual experiences. That here and there in the history of the human race a few souls have attained to great light and understanding which they have passed on to groups of their followers; and this has become the dogma

or governing authority for those belonging to this particular faith. This dogmatical teaching is good and useful until something better is discovered, then it may, even must, be discarded if growth and progress are to continue.

As to the emancipation which the Modernist demands for the private conscience of the individual, and for the universal conscience of the race, Christ said:

"He that is not with me is against me: and he that gathereth not with me, scattereth." (Matthew xii, 30.)

"I know thy works, . . . that thou art neither cold, nor hot, I will begin to vomit thee out of my mouth." (Apocalypse iii, 16.)

The verse which follows might well answer the Modernist who feels so rich in knowledge and soul experience that he must emancipate himself from the authority of Christ and His Church:

"Because thou sayest: I am rich, and made wealthy, and have need of nothing: and knowest not, that thou art wretched, and miserable, and poor, and blind, and naked.

"I counsel thee to buy of me gold fire tried, that thou mayest be made rich; and mayest be clothed in white garments, and that the shame of thy nakedness may not appear; and anoint thy eyes with eye salve, that thou mayest see. . . .

"Behold I stand at the gate, and knock. If any man shall hear my voice and open to me the door, I will come into him, and will sup with him, and he with me.

"To him that shall overcome, I will give to sit with me in my throne; as I also have overcome, and am set down with my Father in his throne." (Apocalypse iii, 17-21.)

"Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father who is in heaven, he shall enter into the kingdom of heaven." (Matthew vii, 21.)

Christ warns His hearers against that spirit of egoism in men which leads them to question the evident truths of God, that spirit which has moved the ardent Modernist to demand

new Christs and to teach strange doctrines, in these words:

"Then if any man shall say to you: Lo, here is Christ, or there, do not believe him. For there shall arise false Christs and false prophets, and shall show great signs and wonders, in so much as to deceive (if possible) even the elect."

"Behold I have told it to you beforehand. If therefore they shall say to you: Behold he is in the desert, go ye not out: Behold he is in the closets, believe it not." (Matthew xxiv, 23-26.)

Whatever appeal the doctrine of the Modernist may have for the so-called advanced thinker, it can have no foundation in the doctrine of Christ and His Church. The Catholic teaching is based on the firm faith that the Scriptures, in all pertaining to the Creator and to man's eternal destiny, are the direct revelations of God; that Divine Revelation is God's message to man and whatever He reveals to him is truth for all eternity. Man can never change that truth or outgrow it. For the Catholic the source of Divine Revelation is God, never in man's yearning for God, however commendable such longing may be.

God's plan for the salvation of men, as revealed through the prophets and brought to the world by Jesus Christ, though changeless, is not lifeless, static or behind the real progress of the times. It has unfolded throughout every period according to His will; it has come into greater visibility and beauty, meeting and satisfying the needs of men in every age, as the life in the seed unfolds from its invisibility into the vine, the branches and later into the flowers and fruits, beautifying the earth and feeding the races of men.

In his Encyclical letter of Sept. 8, 1907, in which Pope Pius X condemns the modernistic teaching we read:

"And how can anybody who takes a survey of the whole system be surprised that we should define it as the synthesis of all heresies? Were one to attempt the task of collecting

all the errors that have been broached against the Faith and to concentrate the sap and substance of them all into one, he could not better succeed than the modernists have done. Nay, they have done more than this, for as we have already intimated, their system means the destruction not of the Catholic religion alone, but of all religion" (*Catholic Belief,* p. 351).

We have only touched on the principal heresies and schisms that have troubled the Church in her long history, but they are sufficient to show that in every age, beginning with that of Christ, the Catholic Church has been present and has met and refuted every attack made upon His teaching. In fact, the Catholic Church has been the only defender and witness for the cause of Christ. It is true that many able and worthy scholars and divines in the Protestant Churches have come bravely to the defence of some particular doctrine of Christ still held to by their denomination, but without the Catholic Church their testimony would be of little avail against the scoffer. If the will of the instigators of the so-called Reformation had prevailed, the Church which Christ founded and that for fifteen centuries had followed His teaching would have been wiped out, and the modern pagan could say with truth: "Christ has failed; the gates of hell have overcome the Church which He established and with which He promised to remain all days; that decent men had to rise up and destroy it." We must remember that the fifteenth century movement was not to reform the lives of men, that movement was inside the Church, but it was to discard the doctrine of Christ just as the earlier heresies did, and replace them with the warring opinions of men. (For further details on all schisms and heresies see *Catholic Encyclopedia.*)

By these heresies it is proven beyond all possible question that the Church which Christ established is living in the world today, the strongest vital force for good known to man. They prove that the Catholic Church is teaching

"all nations to observe all things whatsoever" that Christ commanded with the infallible authority of God which Christ gave her. Hence they prove that she is infallible; that the gates of hell have not prevailed against her, for she has never fallen into error when teaching on faith and morals, the truth necessary for salvation. They prove her to be indestructible, for she lives in this 20th century the hope of the world in an age when men are striving to turn the tide of humanity back to paganism. The traitors within her own fold and the powers and principalities of the world and of hell have utterly failed to destroy her.

The Prophets foretold that the Church of Christ would be a mountain built on a mountain top that the whole world might see it and that all nations might flow into it. (Isaias ii, 2, 3.) Ezechiel foretold that the Church of God would be as one nation, not a divided kingdom. (Ezechiel xxxvii, 22.) From the words of our divine Lord Himself His Church must have certain marks by which it can be recognized by all men. It must be One, Holy, Catholic and Apostolic.

Christ proclaimed the Oneness that must be in His Church when he said:

"I am the door. By me, if any man enter in, he shall be saved: and he shall go in and out, and shall find pasture. . . . Amen, amen I say to you he that entereth not by the door into the sheepfold, but climbeth up another way, the same is a thief and a robber. . . .

"And other sheep I have that are not of this fold: them also I must bring." (John x, 1-14-16.)

Again in His prayer for His disciples the night before His Passion He declares that the Oneness of His Church shall be the indisputable witness to the world of His divinity:

"And not for them alone do I pray, but for them also who through their word shall believe on me. That they all

may be one, as thou Father in me, and I in thee; that they also may be one in us; that the world may believe that thou hast sent me.

"And the glory which thou hast given me, I have given to them; that they may be one, as we also are one. . . . And the world may know that thou hast sent me, and hast loved them, as thou also hast loved me." (John xvii, 20-23.)

Of the Oneness of the doctrine of Christ which His Church must teach St. Paul says:

"There are some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach a gospel to you beside that which we have preached to you, let him be anathema." (Galatians i, 8.)

"Careful to keep the unity of the Spirit in the bond of peace. One body and one Spirit; as you are called in one hope of your calling. One Lord, one Faith, one Baptism.

"One God and Father of all, who is above all, and through all, and in us all." (Ephesians iv, 3-6.)

The Catholic Church is one in her Faith and worship of the One God in Three Divine Persons, the Father, the Son and the Holy Ghost. She is one in her belief that the Second Person of the Blessed Trinity came to the world, assumed human nature, was true God and true man and as man suffered, died and rose again for the salvation of the world. She is one in her teaching and use of the seven Sacraments, all instituted or indicated by the life and work of Christ. She has suffered persecution, humiliation and hatred because of the determination to preserve that Oneness which her Master commanded to the end of time.

The Catholic Church is one in her government. One Lord and Master of all, Jesus Christ. She has one visible Head, the Pope of Rome, dating from the days of Peter. Heresies and schism have dragged people away from her fold, but she has gone on following the order of organization laid down by her divine Founder. Christ was persecuted and put to death because He said that He was the true and only Son of God,

sent by the Father to save the world. The finger of scorn has been and is today pointed at the Catholic Church because she dares to claim and use the authority and power conferred upon her by God Himself. Millions of schismatics would gladly return to the Faith of their Fathers if the Church would renounce the supremacy of the Pope, the authority which she received and by which she is the witness that the Father sent the Son into the world. There are none so blind as those who will not see. If the Church renounced the Head which Christ placed over her there would be no Church for these erring children to return to. Christianity would be a story without a meaning. But God is God, and that cannot happen, a blessing for which the whole human race should be thankful.

The Church is One in her Sacrifice of the Mass; that mystical offering of His Body and Blood which Christ left in the world on the eve of His Passion and death. "Do this in commemoration of me" is followed in the Catholic Church "from the rising of the sun to the going down thereof."

Our own experience and observation teach us that every successful organization must have a central office or seat of government and that there must be a head of that office or government. There must be one code of rules, regulations and instructions which must control all the branch houses or offices, and these must issue from the head of the organization. Some latitude may be given the branch houses in the application of these instructions, but if changes are made in the regulations they must be granted from the head office. All authority is vested in the chief executive. If he repudiates or breaks the laws of his office he may be recalled, but while he remains in office he is the head and authority of that organization. So we see that oneness of teaching, purpose, action, and above all of authority is necessary in any successful business of this world and

Christ clearly taught that principle in the organization that He Himself established.

The Church which Christ left in the world must be holy. The Prophets foretold its holiness:

"It shall be heard in the ends of the earth that the Saviour cometh; and they shall call them the holy people, the redeemed of the Lord." (Isaias lxii, 11, 12.)

Christ is God, hence His Holiness is supreme; and whatever is not separated from Him by sin is holy, hence the Church, the Bride of Christ, is holy, without spot or stain. She is holy in her Sacraments, her Sacrifice, and in her teaching of the sublime truths of Christ.

However, the holiness of the Church is not confined to Christ and His Apostles alone; it is glorious with the names of the martyrs who were put to death for the sake of Christ. These were followed by such men as St. Francis De Sales, St. Francis Xavier, St. Jerome, St. Gregory, Augustine, Bartholomew, Ignatius, Alphonsus and thousands of others, and as yet we have not mentioned the countless thousands of men and women who in all ages of the Church have consecrated their lives to the service of God by their labors for His unfortunate children of every age and state of life; men and women who have given up fortunes, friends and family ties that they might be free to take up their cross and follow their Master.

While we have countless reasons for claiming holiness for the Catholic Church and millions of her faithful children, we are not claiming that all Catholics either in high or low places are leading holy lives. Corruption of morals is found only too often among professing Catholics. Many times instead of living up to the teachings of the Church they are the occasion of scandal by their bad lives and often people are shocked to find that the Church does not cast them off. While we know that persistent mortal sin auto-

matically cuts a person off from the Sacraments and the Church, still we also know that at the least sign of repentance our Holy Mother opens her arms to the sinner, welcomes him as did the good Father the Prodigal Son. No one will be scandalized at the mercy of the Church who understands the principles of the teaching of her Divine Master. Christ said, "They that are in health need not a physician, but they that are ill. Go then and learn what this meaneth, I will have mercy and not sacrifice. For I am not come to call the just, but sinners." (Matthew ix, 12, 13.)

The Catholic Church, walking in the footsteps of Christ, never casts off the sinner if he will turn to her. She bids him not to despair and tries to lessen his wicked passions if she cannot entirely reform his life. The ignorance and poverty of millions of her members, the occasional scandals that are found among her children do not impair her glory or her holiness. The holiness of Christ was not affected by the presence of Judas, nor was His work destroyed by those who thought themselves His enemies.

The Church must be called Catholic on account of her universality. She belongs to no nation. The Pope is the Prince and ruler of a small State where for years he has been a prisoner of war, but which has happily been restored to him during the year 1929. From this State, independent of all nations, He rules as supreme spiritual head of the Catholic people wherever they are, in every nation. The Church which Christ established must be catholic or universal in its teaching and in its extent because in His instructions to His Apostles He assigned to them the whole world as their field of labor and the entire human race, without regard to color or nationality, as the audience to whom they were sent to preach. Within thirty years after the Ascension of our Lord St. Paul was able to say to the Christians in Rome: "First I give thanks to my God,

through Jesus Christ, for you all, because your faith is spoken of in the whole world." (Romans i, 7, 8.)

St. Justin Martyr, who lived about 100 years after Christ also declared:

"There is no race of men, whether barbarians or Greeks or any other people of what name soever, among whom the name of Jesus Christ is not invoked."

St. Irenaeus, writing in the second century says:

"This faith and doctrine and tradition preached throughout the globe, is as uniform as if the Church consisted of one family possessing one soul and heart, and as if she had but one mouth."

Tertullian, who lived between 160-230, writes:

"We are but of yesterday, and already we have filled your cities, towns, islands, your council halls, and camps, the palace, senate and forum. We have left you only the temples."

Origen, writing in the third century says:

"Within Greece, and within all barbarous races within our world, there are tens of thousands who have left their national law and customary vows for the law of Moses and the Word of Jesus Christ: though to adhere to the law of Christ is to incur the hatred of idolaters and the risk of death. Considering how, in so few years, in spite of the attacks made upon us, even to the loss of life or property, and with no great store of teachers, the preaching of that word has found its way into every part of the world, so that Greek and barbarians, wise and unwise, adhere to the religion of Jesus. Doubtless this is a work greater than the greatest work of man."

The name Catholic has belonged to the Church of Christ from the earliest days of her existence. "In the second century St. Ignatius wrote that wherever Christ is, there is the Catholic Church (EP. ad Smyrn. 8): and the church of Smyrna addressed a letter to all the parishes of the Holy Catholic Church in every place" (DeMart, S. Pol.).

"Already in the same century St. Justin and Tertullian had described the universal diffusion of the Church (n. 32). St. Cyril, Bishop of Jerusalem wrote in the fourth century: 'If ever thou art sojourning in any city, inquire not simply where the Lord's house is (for the sects of the profane also attempt to call their own dens houses of the Lord), nor merely where is the Church, but where is the Catholic Church; for this is the peculiar name of this Holy Church and Mother of us all' (Cat. 18. n. 26).

"And St. Augustine says: Many things detain me in the bosom of the Catholic Church. . . . The name itself of 'The Catholic Church' keeps me, a name which, in the midst of so many heresies this Church alone has, not without cause, so held possession of that, while all heretics would fain have themselves called Catholics, yet to the inquiry of any stranger, where is the meeting of the Catholic Church held, no heretic would dare point out his own basilica or house" (Con. Ep. Fund. C. 4.) (*Systematic Study of the Christian Religion,* pp. 80-81).

At the Council of Nice, held in 325, a Creed was drawn up with the statement: "I believe in the Holy Catholic Church." No one would question the title of the Catholic Church since the fourth century and no student of history has a right to question it before that time.

The Catholic Church alone is Apostolic, as she alone can trace her line of Popes back to St. Peter and her Bishops back to the Apostles. The Apostles clearly understood the necessity of proper ordination, as is very clear from their writings. St. Paul tells us that even our divine Lord did not act as a High Priest without being duly called and ordained by His Father. (Hebrews v, 4-6.)

St. Paul further tells the Romans how necessary it is to have preachers and that they be properly prepared and ordained. (Romans x, 13-17.)

St. Luke tells us that though St. Paul was especially converted by Christ after His Ascension, he was not sent out until he was ordained by the Apostles. (Acts xiii, 2-4.)

In his letter to Titus, whom he had ordained, St. Paul

tells him to ordain others for the work of God. (Titus i, 1-9.)

That Christ commanded His Apostles to teach all nations and all peoples may not seem strange to us living today and accustomed to meeting the results of Christian civilization. But we must remember that when this command was given the true God was known in an obscure corner of the earth, while idolatry in some form was the universal religion of the world. . . . The Council of the Vatican opened in 1869 and presided over by Pope Pius IX will serve as an illustration of how well the Catholic Church has carried out the work assigned to her by her Master:

"The eight hundred Bishops who attended the opening session of this Council represented all parts of the habitable globe. They came from England, Ireland, Germany, France, Switzerland, in fact from every nation and principality in Europe. They gathered from Canada, United States, Mexico, South America and from the islands of the Atlantic and Pacific oceans. They came from the different parts of Africa and Oceanica, from the banks of the Tigris and Euphrates, the cradle of the human race, and from the banks of the Jordan, the cradle of Christianity. They traveled to Rome from Mossul, Bagdad and the ruins of Babylon, from Damascus and the Holy Land. These Bishops belonged to every land and every form of civilized government under the sun, from a republic to the most absolute monarchy. Their faces were marked by almost every shade and color that distinguishes the human family. They spoke every civilized tongue and kneeling together in that great council hall, these prelates could have truly exclaimed 'Thou hast redeemed us O Lord, in thy blood, out of every tribe, and tongue and people and nation' " (*Faith of Our Fathers,* pp. 34-35).

The Pope is the visible head of the whole Catholic world. To him there is no England, Ireland, Germany, France or Italy. There is no black, white or yellow. To the mind of the Church the world is the nation of God and all men are His children. The Pope as the universal head of the

Catholic Church cannot be the subject of any one nation and by that obligation be pledged to the interests of that country.

Natural revelation proves the necessity of divine revelation if man is ever to reach the goal of his fondest desires—temporal and eternal life and happiness, because it concedes the fact that the human mind can never truthfully answer the four questions that must be answered if man is to attain the mastery for which his nature seems to have fitted him. Supernatural knowledge is required and so God alone can answer. Natural revelation agrees with the Christian claim that it has been divinely taught through Christ and the Scriptures, because nature and human experience fully sustain every dogma of the Catholic Church insofar as we have studied them, wherever human experience and nature are in any way related to these doctrines. This agreement is nowhere more clearly shown than in this lesson on the existence of a divinely assisted, infallible and indestructible Church.

Reason teaches us that an infinitely good, merciful and powerful Being, such as both divine and natural revelation show God to be, would never leave the man made in His own image and likeness without the knowledge necessary to gain the destiny for which He created him.

Reason also tells us that all knowledge, past, present and future, is known to God. If it were not, then He would not be God, there would be something still greater. Hence the revelation which God gave to man must be truth; it must cover every need of men and every condition of life from birth to death in every age of the world. Man may teach something today which the experience and changing conditions of tomorrow may contradict, as he is a finite being who is constantly learning, but the revelations of God are as necessary to us as in the days of Christ. They must

solve our problems and they must be just as accessible to us as they were to the people of Jerusalem.

This being true, it is absolutely necessary that God should establish a teaching Church that would contain the treasure of His revelations and all the means which He decreed essential to man's salvation. It is also necessary that He should continue to guide that Church and to protect it from the weakness, ignorance and wickedness of men. Had it not been for the power of God guiding the Barque of Peter all would have been lost before the end of the third century after Christ, because her enemies were within as well as without her own household.

This danger does not belong to any one age; it exists in every age, for human nature does not change. Had the Church of Christ been dependent on human opinion there would now be no certainty as to any of its doctrines; no man would know today whether Christ was God the Son, the Second Person of the Blessed Trinity, or just a good man, a carpenter, the son of Joseph and Mary. Reason and experience prove that an infallible, indestructible, teaching Church, which keeps the laws and commands of God before men and which holds for them the means of Sacramental grace, is the only hope of the world. Had there been a better way God would have given it to men when He came to the world for the purpose of their redemption.

We have just finished a study of the history of the Catholic Church as she was born out of the Blood of Christ. We have stood, as it were, with that crowd of strangers gathered in Jerusalem on that far away day of Pentecost and have seen the Church, as a rushing, mighty wind, leap into life and activity through the power of the Holy Ghost. In spirit we listened to the inspired words of the Apostles and with thousands of others we were converted. We knew they

were not drunk with wine but with the power and glory of the Holy Spirit.

We have studied the history of the Catholic Church in her defences against the heresies which down through the ages have attacked first one and then another of the teachings of Christ and we are convinced that she has proven herself all that Christ promised His Church would be: Infallible, Indestructible, One, Holy, Catholic and Apostolic.

In all this we see the work of God, accomplished by His mighty power for the purpose of atoning for sin and restoring grace to the human family. But we are still left with this important question—what is our part in this great work of Redemption? How are we to come into contact with Christ and obtain that abundance of grace which He won on the cross for all men? How is this grace to be applied to the soul of the individual?

Christ answered this question for us. In the beginning of His active work He announced the first step which man must take to even approach the Kingdom of God. *"Do penance."* He gave the second requirement, which is really a part of the first, in His Sermon on the Mount,—*Pray*. He taught the condition which would make prayer effective as a means of reaching God and put into words a prayer for the use of man which embodies the principles of man's relationship with his Creator,—the Lord's Prayer. He declared the place and importance of prayer when He said: "Pray always, that you enter not into temptation."

In His instructions to the Apostles in regard to their work our Lord set forth the two remaining requirements for union with Him, *Faith and the Sacrament of Baptism*: "Go ye into the whole world and preach the gospel to every creature. *He that believeth and is baptized shall be saved: But he that believeth not shall be condemned.*" (Mark xvi, 15, 16.)

These four conditions named as man's part in his redemp-

tion imply that if he is an adult he has to be instructed. Of himself man cannot have a supernatural sorrow for sin; he cannot pray to God; have faith in things he has not seen, or receive the Sacrament of Baptism which makes him a child of God. He must first be taught about God and his own relations and obligations to Him. The necessary teaching, penance, prayer and faith are all marks of the grace and favor of God. That man might have all this, Christ came to the world, established His Church and commissioned her to preach and teach all things that He had commanded. For this reason He left His Church as the Treasury, not only of Baptism, but of all the Sacraments, all the riches He brought for men. Hence it is expedient that we turn to the Church for detailed instructions on these four steps which we must take if we are to find temporal and eternal happiness.

The Church tells us that penance in the mind of man is sorrow for sin because it has separated him from God, and as such is a part of the great Sacrament of Penance, so we will study the particular teaching in regard to it under the heading of the Sacrament of Penance and begin our next chapter by an analysis of prayer, what it is; how it unites man with God and produces faith; the different kinds of prayer and their effect on the human heart. This will be followed by a study of each of the Sacraments and a chapter on the Sacrifice of the Mass, the greatest gift Christ left to the world, because it embodies the very essence of penance, prayer, faith and the Sacraments.

CHAPTER XVI

PRAYER

The Catholic Church tells us that Prayer is the turning of the mind to God in any good thought, word or deed. Through prayer we intend to adore Him, praise Him, thank Him for all his benefits; especially to ask His pardon for sin and to petition Him for all we need for body, mind and soul. Prayer is also a powerful help in giving definite form to our desires and in concentrating our attention upon what we are asking for. The Church further adds that without prayer no person who has the use of reason can please God, or save his soul.

The Church teaches that as the ultimate end of all supernatural prayer is to reach God, we may, as a means to that end, invoke the aid of holy beings, either among our fellow men or among the angels and saints who, because of their goodness and sanctification, are close friends of God and therefore can give powerful aid by uniting their prayers with ours in petition to Him for some favor which will advance our temporal or eternal welfare. But prayer offered to any beings other than God is only for their intercession, not in the expectation that they can bestow gifts upon us of their own power, or obtain them in virtue of their own merit. They intercede for us in virtue of the merits of our Divine Lord, never their own.

In answering our prayers God does not change His will or action in our regard, but simply puts into effect what He had eternally decreed in view of our prayers. This He may do directly, as when He gives some supernatural gift, or in-

directly, when He bestows some natural gift by directing His providence through natural causes which contribute to effect our desires, or by miraculous intervention when, without employing any of these causes He produces the effect prayed for.

We should pray for our eternal salvation and the means to gain it. We should ask for temporal things,—our daily bread and all that it implies, health and worldly goods, not material and corporeal only, but also mental and moral. We should ask for every accomplishment that may be a means of serving God and our fellow man.

Finally, there are the evils that we should pray to escape; the penalty of our sins; the dangers of temptation and every manner of spiritual affliction, in so far as they might impede us in the service of God. (See *Catholic Encyclopedia:* Article on Prayer.)

Judging from the prayer which Christ taught the people we are to pray for everyone. The prayer is addressed to God as *our* Father, which includes all men. We ask for our daily bread, and to be forgiven as we forgive all who have offended us. Christ set us the example by praying for all kinds and conditions of people. In the Garden of Olives He prayed for Himself. On the eve of His Passion He prayed for His Apostles and all who would believe on Him through them. When dying on the cross He prayed for His enemies. Knowing that union with God is the only remedy against evil, He warned men to pray always that they might be preserved in that state of mind which abhors sin,—Penance—and endowed with that gift of faith in God, in our fellow man and in ourselves as the children of God and heirs of heaven, without which nothing of good or value can be accomplished.

Religion, science and experience teach that the mind is man's power and that free-will lies in the privilege to choose what we will think, that we can only do what we can

think, and that every improvement comes through a thinking process. In a word, that we cannot do what we cannot or do not think. This being true, it is easy to understand that if we do not turn our mind to God in thought, word or deed, we can have no communication with Him; that it would be impossible to please Him or save our souls, which means to gain a life of eternal happiness with our Creator.

In our study of the different kingdoms of the world we learned that through His law God extends His providence to every creature and to every man, good or bad. "Who maketh his sun to rise on the good and the bad and raineth upon the just and the unjust." So, by the goodness of God men may gain many things in this world even though they will not acknowledge the existence of the Being upon whose bounty they are living, but we also know that the man who gains the things of this world without finding God gains but little. He is the slave of his possessions. He is the servant of his money, his passions and his appetites. Without God there can be no real prosperity or happiness, and surely no eternal life that man would desire.

Christ not only told us to pray, but how to pray; that prayer and faith must go together if our petitions are to be heard of God. "And all things whatsoever you shall ask in prayer, BELIEVING, you shall receive." Natural revelation sustains this teaching. We have all known men who have fine, progressive business ideas, but who have no faith either in God's willingness to help them or in their own ability to carry out their plans. The cold grey mist of doubt and fear spreads itself over their minds. They never win in the battle of life; they have no FAITH, and the product of their minds becomes but idle dreams.

St. James tells us that we must have perfect faith in God's power to answer our prayers, and trust in His willingness to give us everything that we need. He gives us the practical psychology of prayer in these words, "But if any

of you want wisdom, let him ask of God, who giveth to all men abundantly, and upbraideth not, and it shall be given to you. But let him ask in faith, nothing wavering, for he that wavereth is like a wave of the sea, which is moved and carried about by the wind. Therefore let not that man think that he shall receive anything of the Lord. A double-minded man is inconstant in all his ways." (James i, 5-8.)

The man who has the firm faith which believes that God created in abundance every substance that he will need to work out his plans and that God made a law of the mind through which man can draw from that substance whatever is necessary to bring them into manifestation; the man who has faith in himself because he knows the powers with which he is endowed and that by using these powers he can increase them, in a word, the man who is in communion with God and is using the laws of God, will succeed in any honest work and his success will go a long way toward insuring his eternal happiness because he is seeking his temporal happiness and prosperity in the Kingdom of God and His justice, as Christ commanded him to do and not as the evil mind of the world says it must be sought, in conflict and hate.

Christ taught the necessity of perseverance in prayer, and as an example He cited the case of the importunate widow who besought the Judge to right her wrongs, giving him no peace until he granted her request. Again, our everyday experience proves that lack of perseverance is disastrous to success. There are many brilliant men who can conceive of plans for gigantic movements that would work not only for their own good but for the betterment of thousands. They can talk clearly and forcefully on their schemes, but they are lacking in perseverance. The well laid plans of today are forgotten tomorrow, superseded by others that soon go the way of the first. The valuable ideas of such a man are not expressed in material manifestations but in mere talk about them. His energy is not spent in action but

in the noise that he is making. Other men with half his ability will take up ideas that they have heard him express and work them out to great success while the father of these plans drifts on, blaming the will of God, the hard times, lack of cooperation on the part of others for his failure in life. This is just as true in the spiritual life. Many men talk long, earnestly and eloquently about God. They make splendid plans in regard to prayer and their general service to God. They are earnest and honest at the time but they lack the perseverance, and the end of life finds them spiritual bankrupts, while others with not half their natural inclination to good have lived the lives of saints because they worked constantly with the little they had.

In the beginning of His teaching Christ said: "Do penance, for the Kingdom of God is at hand." Later, in His instruction on prayer He shows the humility of mind with which sin must be confessed by the example of the two men who went into the temple to pray, that we too might understand the value of sorrow for sin and the humility of mind with which we should approach God whose laws we have so often broken.

Many men who have real ability and who are striving to attain praiseworthy results are utterly defeated in their best efforts because, like the Pharisee in the temple, of their vainglorious self-laudation that awakens the antagonism of everyone associated with them. They fail because of the pride that seeks to exalt itself by depreciating the character and work of others. It was Christ who told us the law: "Whatsoever you shall measure out to another shall be returned to you again, shaken together, pressed down and running over."

In the Catholic Church prayer is divided into four classes: public, private, vocal and mental prayer. All the liturgical prayers, such as the prayers of the Mass and all prayers to be offered in Churches, chapels or any place set aside for

the worship of God, are called public prayers, and special times are appointed for these prayers to be offered to God.

Private prayers may be classed as those formulated by the Church and set aside for private devotion for each individual, to be used every day. Many of the prayers for private devotion are also used in the service of the Church.

In vocal prayer, as the word indicates, some verbal expression accompanies the internal act of prayer which must always belong to the worship of God. The use of words are a powerful help to keep us attentive to what we are doing. So long as one continues to repeat the form of words with the proper disposition of reverence and the general intention of praying according to the prescribed form, so long one is praying.

Mental prayer, or meditation, consists of the application of the various faculties of the soul, intellect, will, memory and the imagination, to the consideration of some mystery, principle or truth concerning God, with the purpose of exciting proper spiritual emotion in the mind and resolving upon some action or course of action regarded as pleasing to God, and as a means of gaining union with Him. Attention is the very essence of this form of prayer. When the attention ceases the prayer ceases and is only renewed when the mind with all its faculties is brought back and centered on the subject of contemplation.

The writings of the Prophets show that mental prayer was highly esteemed under the Old Law. In Ecclesiasticus we read, "Blessed is the man that shall continue in wisdom and that shall meditate in his justice, and that shall in his mind think of the all-seeing eyes of God." Christ gave us frequent examples of mental prayer. It is alluded to many times in the New Testament and is highly recommended by St. Paul. It has always been practiced in the Church and used by the great saints whose names adorn her calendar.

Mental prayer is divided into three parts: the preparation, the prayer proper, and the conclusion.

To begin mental prayer the person chooses some mystery, principle or truth concerning God and man's relation to Him, and tries to fix his mind on the points selected for meditation to the exclusion of every other thought.

Suppose the subject of meditation selected be the Annunciation made by the angel Gabriel to our Blessed Mother that she was to become the mother of the Redeemer of the world. We should try to visualize the mental picture of that sweet, innocent girl, kneeling in prayer, no doubt occupied with the contemplation of God, His power and His goodness. With the ears of our soul we hear the ringing tones of that holy messenger as he tells this humble maiden of the unspeakable glory and greatness that is to be hers in this sacred motherhood. At first she is confused with the seeming impossibility of the truth of what she has heard and we hear the angel assuring her that she has nothing to fear, as the infinite power of God will care for her and that "No word shall be impossible with God."

In our second point we meditate on the perfect confidence which Mary had in the word of God, for without hesitation she answers: "Behold the handmaid of the Lord, be it done unto me according to thy word." We contemplate this wondrous scene with the eyes of faith and as a conclusion to the meditation we ask the prayer of our Blessed Mother that we too may recognize the hand of God in all the affairs of our lives, and always have the strength and grace to say in all truth with her, "Be it done according to thy holy will."

To the beginner it may be difficult to keep the mind fixed on the points of preparation and their proper conclusion, but if the daily meditation is persisted in, it is amazing the progress that will be made in the power to concentrate the mind, and how quickly the intellect will apprehend the truth or importance of the points under consideration. Intense

interest will be aroused and one will begin to see the application of this particular truth to his own needs. The conviction will soon follow of what must be done in order to profit by the clearer light gained. Meditation carefully followed soon forms the habit of controlling flighty conditions of mind and enables one to visualize, recall and reason rapidly and accurately, not only in things of a divine nature but also in the affairs of the world. It is one of the finest exercises in concentration, and it reveals many valuable lessons of a natural as well as a supernatural nature. It is impossible to practice the rules laid down by Christ and His Church for gaining our eternal good without also deriving great temporal advantages from their use.

Christ commanded us to pray always that we may not be overcome by temptation. The Church, ever mindful of His commands and our needs, has gathered together a series of prayers sufficient to cover every waking hour, that can be used without interfering with the duties or pleasures consistent with any lawful mode of life; that would in fact add immeasurably to our health, happiness and success in this world, as they would clear our minds and strengthen them by keeping our thoughts and intentions united with God who is the source of all our power and good, whether for temporal or eternal things.

The Church teaches that if we are to get the best results from our day we must, upon waking in the morning, immediately turn our minds to God and thank Him for His protection during the night. We must ask Him for every help needed to meet the known and the unknown, the expected and unexpected happenings of the day just beginning. We must ask Him for His gifts of Knowledge, Understanding, Wisdom, Counsel and Courage so that we may be able to meet in the right spirit every problem the untried hours of the day may hold for us. We should think a man had lost his reason who would try to turn on electric lights

in his home without any connection with the power plant; then why should we expect to turn on the light of the Holy Spirit in our minds when we are making no connection with that power?

The Church gives us ejaculatory prayers that are rich in indulgences and that can be used at any hour of the day or night without interfering with our work or play, as they can be repeated in thought or in the whispered word, heard only by the ear of God. She gives us the prayers to be said before and after meals. They remind us of the very important business of rebuilding the body; they give us words in which to thank God for His bounty and ask Him for the wisdom to eat only the proper food and in the proper quantity necessary to build a strong, healthy body in which to serve Him and work out our salvation.

The Church insists upon the necessity of thanking God at the close of our day for His care of us and for the riches of His gifts. She also teaches us the necessity of taking a full account of our day while yet all its happenings are clearly in mind, hence the evening prayers, and a spiritual exercise strongly recommended by the Church for every day use—at times commanded—the exercise commonly called Examination of Conscience. This has a tremendous material as well as spiritual value.

Forgetfulness is one of the most common and yet disastrous weaknesses of the mind that man has to contend with in his work either for time or eternity. Our powers of observation are so poorly developed and the events of the world are passing so quickly that most of them make no impression upon our minds at all. The few that do make some indentation are overlaid almost at once by the onrushing occurrences of the passing day. Yet it is just these seemingly unimportant happenings that are making or destroying our well-being for time and eternity.

We do not realize the importance or even remember the

little things that are leading us into sin and through which we are forming habits that may destroy our temporal and eternal welfare. We do not notice the snappy answers that we give those whom we care for most, and our little inconsiderate acts that are really taking the joy out of life for ourselves and for those who are associated with us.

We do not realize the waste of time, and hence the material and spiritual loss that we often suffer because in our carelessness we have forgotten where we placed some much needed article; the name that has slipped our memory just when we needed it most; the important appointment which we did not recall until it was too late, etc. Few of us can remember the details of something that happened a week ago but any normal person can recall the occurrences of a day at its close, hence the immense importance and value of the Examination of Conscience which the Church so strongly advises.

Before going to bed at night, or some time during the evening, we should take ten minutes and beginning with our waking moment in the morning recall carefully each act of our day at it relates to God, ourselves, our families, friends and business associates, because it is in all of these relationships that we must work out our salvation. For instance: When we awakened in the morning did we turn our mind to God in thankfulness for His care of us during the night? Did we ask His help and care for the day? Did we get up in time to take a few necessary exercises and have time to dress properly and to eat our morning meal without that rush and nervousness which generally results in indigestion and a peevish condition of mind that utterly unfits us for the business by which we earn our daily bread, or to preside over a home and family? These are little trifles; they are not even sins, and yet if we are habitually guilty of them God will be neglected and not only ourselves but those for whom we are responsible will suffer.

Many times it is the ugly and sullen condition of mind in the husband and breadwinner occasioned by the morning argument with his wife and the sound of her scolding voice still ringing in his ears that makes his day a failure, and may even help to drive him into sin. To succeed in the business world and still keep to clean, right living, demands the best that any man has to give, and the wife who sends her husband out into the tumult and strife of commercial life, not with love and a blessing but with what seems more like hate and a curse, need not expect success and happiness from his efforts.

Many women are disappointed in the achievement of their husbands but that is the time for the woman to remember that he is the very man whom she was glad to marry, for few brides have been kidnapped; that she was willing to take him for better or for worse, so why try to make it worse than it is?

On the other hand it is often the coldness, indifference and utter lack of appreciation on the part of the husband that transforms the kindly, loving girl whom he married into an unreasonable, nagging, fault-finding wife and mother.

It is the bad example in just these little things of both the father and mother, their disregard of the sacred rights of each other and of the right of their children to live in a happy, well-ordered home that gradually changes these beautiful, innocent babes that God entrusted to their care into inconsiderate, uncontrollable boys and girls; boys and girls who are resentful of every duty required of them; who are restless and unhappy in their youth, which should be a time of happiness and joy. A daily examination of conscience would open our eyes to these conditions and their causes.

Further, as we go over the profitable and unprofitable transactions of our day we will examine them in regard to just how much we were to blame for whatever went

wrong. We do not need to concern ourselves with what the other person did. It is what we did, or did not do, that is important to us. In this examination, aided by prayer and the grace of God, we will see ourselves just as we are, no better and no worse. We will see how we could have avoided the sharp words, the unpleasant scene; how by taking thought our money could have been spent to a better advantage, and how by taking time for more kindness and more care our business might have been more successful.

In the daily examination of conscience we will soon learn whether or not we are giving to God the things that are God's, and to Cæsar the things that are Cæsar's. We will find whether we are seeking the things of this world in preference to God, or with the fear and worry of the man who does not know God; who does not believe His divine word that "He knows that we have need of all these things," and that if we are His faithful children they will be added to us.

In this great spiritual exercise we have a debit and a credit side to our account. If we find that we have given to God, our fellow man and ourselves what is due and right, that goes in the assets, and we humbly thank God for His grace which enabled us to follow His instructions. If, unhappily, we find that we have failed in any of our obligations, that instance goes in the *red,* and we humbly ask God's pardon and determine to right the wrong by a change of action; by perfect contrition or by the Sacrament of Penance if the matter is serious enough for confession, and petition God for the grace to amend our ways and avoid like occurrences in the future. So, by realizing the meaning of our experiences of today we are prepared for a more successful tomorrow.

If we will persist in this daily examination we will soon find not only that our spiritual life is improving but also that our powers of observation are growing by leaps and

bounds. The memory soon becomes accustomed to the fact that it will be called upon to give back to us each happening of the day, and so each one will be carefully noted and handed to us at the appointed time, the hour of examination of conscience. In a month we would find ourselves able to recall at will the smallest transaction of our rapidly passing days. And we must remember that it is upon the use of these days that all our temporal and eternal happiness depends.

Men are traveling all over the United States selling "Memory Courses" and we are paying big prices for them, spending our time committing to memory their combinations of words and ideas. I do not say they are without merit, but the Church is offering us a memory course without money or price that far exceeds any value they may have. Why not try it?

There are three great, formal prayers in use in the Catholic Church, each inspired by God and belonging entirely to the Christian era. They are known as the Creed, the Pater Noster and the Ave Maria. From very early times the Christians were taught to repeat these three prayers with the Kyrie Eleison and the Psalms in order that they might learn to pray to God in His own words; His words given to them through His angels, His prophets, His divine Son, and the Apostles. The Ave Maria, as we have it, did not come into use by the Church as early as the other prayers, but the traditions of the Church show us that the help of the Mother of God was sought from the first, and the crude pictures of Mary that were drawn on the walls of the Catacombs show the people imploring her aid.

The Church often prescribed these wonderful prayers as a penance for sin and also for gaining special favors from God. When they were used for these purposes they were repeated again and again and from the first certain devices were employed to keep count of the number of times that

the prayers were said. The poor people used small pebbles or stones, little wooden discs, or a string with knots tied a short distance apart to count their prayers, while the rich often used precious stones threaded on strings or chains for the same purpose. So we see that from the beginning of her existence the Church had the idea that underlies the grouping of these prayers in what has been known for centuries as the Rosary.

CHAPTER XVII

THE ROSARY

THE Rosary, as it has been developed and fostered by the Catholic Church, stands next in dignity and importance to the prayers of the Mass, and in fact some of the prayers of the Rosary form a part of the prayers of the Mass.

There are fifteen decades in the Rosary. These are divided into three parts of five decades each, and named, according to their character, the five joyful mysteries, the five sorrowful mysteries and the five glorious mysteries. These give the principal events in the work of our redemption, from the Incarnation of our Divine Lord to His Ascension. They also include the descent of the Holy Ghost upon the Apostles, the Assumption of His Blessed Mother into heaven and her coronation there as the Queen of the human race and the Mother of God.

The dictionary tells us that the word Rosary "is derived from a Latin word which means a place planted with roses —a chaplet or garland of roses—a collection of fine thoughts or choice extracts from great authors, and in the Church the word Rosary means a string of beads by which prayers are counted."

The Rosary is a collection of fine thoughts and choice extracts from no less authorities than the Blessed Trinity and the Church to whom God entrusted His teachings for the world. Each chaplet of five decades represents a wreath, and the prayer which is said on each bead is a rose or flower in this wreath of prayer which, as it is completed, is laid at the feet of our Lady of Help, the Blessed Virgin. The

Rosary is a combination of mental and vocal prayer. While meditating upon its mystery the suppliant invokes the aid of the Blessed Virgin by reciting one Pater Noster, ten Ave Marias and one Gloria.

The Creed, by which the Rosary is begun, was formulated by the Apostles. It is a simple statement of the direct teachings of Christ and the principles of Christianity. The Pater Noster, which forms an important part of the Rosary, was given us by Christ Himself, and also the words used in making the sign of the Cross—"In the name of the Father, and of the Son, and of the Holy Ghost."

God the Father spoke to the world when He saluted Mary through His messenger the angel Garbriel, "Hail Mary full of grace, the Lord is with thee, blessed art thou among women," and told her that she was to become the mother of the Redeemer of the world, and that His name would be called Jesus. St. Elizabeth, inspired by the Holy Ghost exclaimed: "Blessed art thou among women, and blessed is the fruit of thy womb." These two messages of God form the first part of the Hail Mary. The second part is a prayer by the Church asking for Mary's assistance: "Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death, amen."

It should be easy for those who believe in the Christian God to realize how these sacred words, falling again and again from the lips of the faithful, can be likened to a garland of roses, for they give man the power to speak in the language of God.

In regard to the early history of the Rosary as we have it today, this much is known: Between the years 1470-75 a Dominican, Allan de Rupe, began to teach that the saying of one hundred and fifty Hail Marys, which was then in use, had been miraculously revealed to St. Dominic at the time of the Albigensian heresy, and that through the use of these prayers by the people, relief was given from this

scourge. While he does not give us any positive proof of his statements in regard to St. Dominic's being the author of the Rosary, there is no question of the work which he accomplished. He established the "Confraternity of the Rosary," and this Confraternity met with great success. Thousands of people from all over the country joined it, and from that time the Rosary has been propagated and preached by the Dominican order and many wonderful things have been accomplished by its use. Several of the great Roman Pontiffs have granted indulgences, rich in the grace of God, to the Rosary Confraternity and the members of this organization, perhaps the largest of its kind in the world, not only share in these indulgences but participate in the merit of all the good work of the Dominican Order, whether it be an Order of men or women.

The "Perpetual Rosary," is an organization for securing the continuous recitation of the Rosary by day and night among a number of associates, who perform their allotted share at a stated time. This society is a development of the Rosary Confraternity and dates back from the seventeenth century.

The "Living Rosary" was begun in 1826 and is independent of the Confraternity. It consists of a number of circles of fifteen members who each agree to recite a single decade every day and thus complete the whole Rosary among them.

No one can understand the formation of the Rosary, the manner of saying it and the matter included in the meditations, without realizing that this entire plan of mental and vocal prayer was inspired by God Himself, because it unites the beautiful prayers which He gave us to the contemplation of the principal events in the life of Christ and His Blessed Mother as they relate to the redemption of the race. This form of prayer brings the entire man to God; his whole being

enters into it, the body on its knees, the hands, lips and tongue engaged in counting and reciting the prayers, while the mind with all its faculties is absorbed in a contemplation of these wonderful mysteries. The Rosary should be studied and this is one phase of the possibilities of the Rosary Society, and of all Catholics for that matter, which is often neglected. We should do what lies in our power to bring all people into the Rosary Society, that through it we may be united in our petitions to God, and we should do our utmost to propagate the study of its great mysteries which give us so complete a knowledge of the entire scheme of salvation and to some extent a knowledge of what that salvation means. We are prone to think of these mysteries of the Rosary as something that happened two thousand years ago and for this reason of little practical value to our everyday living. The fact is that they exactly measure for us the progress we have made toward God and the strength and grace we are drawing from Him.

It will be profitable for us to study the matter of these mysteries in order that we may understand them and see how much they may be applied to the needs of our own lives. For this purpose there follows a few suggestions on each mystery which may be used in the contemplation of these great events as they are related to the life of the Blessed Virgin and to the life and work of her Divine Son, The Redeemer of the World.

THE JOYFUL MYSTERIES

The Annunciation

In the five Joyful Mysteries Joseph and Mary are the perfect models for both the Sacrament of Matrimony and the state of Holy Virginity. The Blessed Mother of Christ always desired to give herself to God in a vow of virginity,

but the Jewish people looked with disfavor upon those who did not take their part in spreading the worship of God by marrying and bringing children into the world.

Mary submitted her will to the Law and to the judgment of God. Hence the espousal of Joseph and Mary resulted in a true marriage in the sense that they both consented to the mutual bond that joins two souls in a union that death alone can sunder. However, they consented to the bond of the flesh which has its object in begetting children, only under the condition that it be the will of God. For this reason the angel calls Mary the wife of Joseph: "Fear not to take unto thee Mary THY WIFE."

When Mary knew that her virginity was pleasing to God she then made her vow absolute. After Joseph had learned through a vision the mind of God in regard to this Holy Virgin, and realized his own part in caring for her and the Divine Child, by common consent they both took their vow of Virginity together, knowing that this was God's will for them. Their union had the second perfection of marriage, the upbringing of the Child Jesus, as from that time on they spent their lives in mutual helpfulness in giving love, sustenance and protection to the Redeemer of the world who had been entrusted to their care. To do the known will of God would be the duty of any husband and wife, and so Joseph and Mary devoted both their marriage vows which were not fulfilled in the carnal relation, and their virginity, which was never violated, to the accomplishment of the Divine Will.

And so, in these holy mysteries, all people may find reason for joy, not only those who are called to the married state and parenthood, but those who are chosen to relinquish this relationship of life that they may be free to devote themselves to Christ and to the care of souls not bound to them by either natural affection or blood.

In the first Joyful Mystery we listen with the ears of faith, and we hear the words of the Annunciation, spoken by the great Archangel Gabriel. He commands the attention of this lovely maiden by his unusual salutation: "Hail, full of grace, the Lord is with thee; blessed art thou among women." That she might know his visit boded no evil to her, he added: "Fear not, Mary, for thou hast found favor with God."

The angel then delivered to this Jewish girl the greatest message ever delivered to any created being: *that she would become the Mother of God;* that this child would be the Son of the Most High; that God would give Him the throne of David; that He would reign in the house of Jacob forever, and His kingdom would have no end.

Mary believed in the Expected Redeemer, and in the Incarnation, but in her humility she never dreamed that such honor would come to her. Hence it was not in doubt of the truth of the angel's message, but in astonishment that she answered: "How shall this be done, because I know not man?" The angel answered:

"The Holy Ghost shall come upon thee, and the Power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God. . . . Because no word shall be impossible to God."

In human parlance this answer of Gabriel's gave Mary no word of explanation which she could offer to her husband who would know that she had never been his wife in the marriage act, or to the people who she realized would have no mercy for a woman whom they believed had broken the sixth and seventh commandments. Yet she did not ask the angel to tell her how God was to protect her from the wrath and scorn of her husband, or from the terrible punishment of the Jewish law.

Her answer was an absolute act of faith in God. She put herself completely in His hands, in perfect obedience. If His will was to bring her honor and glory, it would be well; if it brought her disgrace and death, it would still be His will and therefore hers. Joyfully she answered:

"Behold the handmaid of the Lord; be it done unto me according to thy word."

This may well indeed be called a mystery, for no human mind could conceive of the Incarnation of God in human flesh. It may well be called joyful, because the long night of waiting was over; the promises of God long pending were fulfilled. He had come to the world, garbed in the pure flesh of this simple Jewish girl. As we contemplate this mystery we too are filled with wonder, awe and joy, for it brings to us, who are removed from that day by many centuries, the Incarnate God. And as we try to realize in our own poor way this divine mystery, we ask our Blessed Mother to pray for us; to ask the Blessed Trinity that the Angel of Annunciation may enter our minds with the glad tidings that we too have found favor with God; that through the power of the Holy Ghost we will be prepared to receive the Body, Soul and Divinity of that God-man who was conceived in her sacred womb, and through whom she has become our Mother. We ask her to pray that we too may have faith in the Divine Word though we do not always understand His message; that we may ever say with the confidence and trust of Mary: "Behold the handmaid of the Lord, be it done unto me according to thy word."

The Visitation

In the second Joyful Mystery we contemplate the visitation of our Blessed Mother to her cousin Elizabeth. Joseph as yet knew nothing of her Divine Conception. At the

time of the Annunciation the angel told Mary that her cousin Elizabeth in her old age had conceived a son, but he gave her no assurance that Elizabeth would have any knowledge of the miraculous Being whom Mary carried under her heart. She had no way of knowing how her cousin would receive a story such as she had to tell. Perhaps she did not even know that she would attempt to tell it. But at once, even in haste, the Scriptures say, she made her preparation for what in our day would be considered a difficult journey, thirty hours by foot over the hill country to the home of Elizabeth. No doubt Mary felt, as any woman would, the toil and fatigue of that journey, but to her they were as nothing compared to the joy of knowing that her Lord and God traveled with her as her own Divine Infant.

When Mary entered the home of Zachary and saluted the household, the wonderful story was told as Elizabeth, filled with the Holy Ghost, cried out in a loud voice:

"Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the Mother of my Lord should come to me. For behold, as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy.

"And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord."

Then for the first time since the visit of the angel the lips of Mary were opened to declare the greatness of what had come to her. She spoke in terms of joy, of praise, thanksgiving and prophecy:

"My soul doth magnify the Lord. And my spirit hath rejoiced in God my Saviour. . . . For behold, from henceforth all generations shall me blessed." (Luke i, 39-55.)

She declared the goodness, mercy and power of God; that in His mercy He had received Israel His servant; that in

His justice He would put down the wicked and exalt the humble; that He would fill the hungry with good things and send the proud away empty.

As we try to visualize this Joyful Mystery we admire the fraternal love of Mary which directed her steps toward her own kindred in her hour of gladness. We marvel at and love her faith in God, and her golden silence, which she maintained until He gave her the words to speak; words that have never ceased to echo around the world.

As we think of the power of the Holy Ghost which filled the mind of Elizabeth and sanctified St. John in her womb, we ask that Virgin Mother of Nazareth to pray for us; to gain for us the spirit of harmony and true friendship with those of our own household, our kinsmen. We pray that she will ask God that we too may have the gift of faith and silence until He gives us the grace to speak. We implore her to invoke for us the gifts of the Holy Ghost that, filled with His light and understanding, we too, like Elizabeth and John, may recognize the presence of her Divine Son and with her proclaim His love, mercy, justice and power, and that with St. John we too may be sanctified in His grace. As we come to study these mysteries and meditate upon their different points we will begin to reap the harvest of grace which they are intended to bring.

The Nativity

As we bring our minds to meditate on the third Joyful Mystery, the birth of our Lord and Saviour, Jesus Christ, we find that its story takes us back to the order of Cæsar Augustus who commanded that all the people of his mighty Empire be enrolled. Therefore Joseph and Mary were obliged to go with those others from Nazareth who were to be numbered at Bethlehem, the city of David.

On the arrival of the travelers in Bethlehem it was found

that Mary's time had come, but no suitable shelter could be obtained for this woman who was destined to be the Queen of heaven and earth. There was no room in the inn or places prepared to house the throngs pouring into the city. The only place available was a stable where animals were housed.

To us, thinking of the Nativity of Christ from a distance of two thousand years, and with the history of the glory and achievement of Christianity before us; with the knowledge of the love and worship paid by millions of people to Christ our King and of the reverence and honor lavished today upon His Holy Mother, that Stable in Bethlehem stands out in a halo of light. Its meanness, poverty and chill is lost to our minds. We think of it as it has been immortalized in song and story, the birth-place of God. But let us remember that on that bleak December night it was not embellished with any of this charm. To that gentle woman and that anxious man it must have looked just what it was, a dilapidated shed where one would hesitate to leave their cattle. It could not have appeared to them that God was providing for their needs when He who created the universe was granting the Mother of His Divine Son only a hovel for that great world event; a manger with a little straw as a bed for Him to whom the throne of David had been promised.

But none of these circumstances dismayed these loyal servants of God. They perhaps did not have any understanding of the mighty lesson that their hardships, loneliness and poverty of surroundings was to teach the world for all time to come. They availed themselves of that poor shelter as thankfully as if it had been a palace. They did not resent that their friends and neighbors had gone on and left them alone. They had each other and they had their Redeemer, so they were rich in joy and happiness. No matter

how their conditions might appear to others, they knew they had the word of God and that was all the assurance they needed. But they were soon to have ample proof that God was watching. The conception of Christ was a miracle, and His birth was a miracle. He came forth from the womb of His Blessed Mother without pain to her, or in any way violating the virginity or perfection of her body. She cared for Him herself, wrapped Him in swaddling clothes and laid Him in the manger, which to her and Joseph was heaven, for it held their God. Joseph and Mary were no longer alone.

From the moment of the birth of Christ the stillness of the night was broken by the songs of a heavenly army of angels singing praises and chanting "Glory to God in the highest, and on earth peace to men of good will!" There were shepherds on the hills around Bethlehem, watching their flocks, and suddenly the place about them was flooded with such a light as never before shone on land or sea. And an angel spoke to them—gave them the glad tidings of great Joy, that a Saviour was born to all the people, born in the city of David. He directed these men where they would find Him and how they would recognize Him. And the shepherds went down with haste and they found Joseph, Mary and the Child. They understood the word which had been spoken to them and they adored the Infant, glorifying and praising God for all they had seen and heard.

Later, the Three Wise Men came from distant parts of the country, having been divinely directed as they sought the new-born King:

"And entering into the house, they found the Child with Mary his mother, and falling down they adored him; and opening their treasures, they offered Him gifts; gold, frankincense and myrrh." (Matthew ii, 1, 2.)

They offered gold as to the great King; incense as to

God, and myrrh, as the sign of death, to the human nature of Christ who was to die for the salvation of men.

While our minds and hearts follow this beautiful, joyful story, so rich in the love and glory of Jesus and Mary; while our lips repeat the salutation of Gabriel, "Hail, full of grace," we ask our Mother to pray for us that Christ may be born in our souls, which without Him is but a stable to house our animal appetites, but with Him there, becomes a bit of heaven, where the angels gather and rejoice to adore their God; that we may bring the five senses—the watchers on the hills of life—to adore Him like the shepherds of old, and to thank God for all they have seen and heard. We ask her to Pray that God will guide the Wise Men of our souls, the will, memory and understanding, to the feet of the Divine Infant, there to be consecrated to His service, and that at our journey's end we may find Jesus, Mary and Joseph waiting to welcome us home.

The Presentation

In our meditation on the fourth Joyful Mystery, the Presentation of the Divine Child in the Temple, we learn a wonderful lesson of humility and love from Christ and His Mother, and of patience and faith from Simeon and Anna.

The Jewish law commanded that at the end of forty days after the birth of her child, every mother must appear in the temple for purification. A sacrifice must be offered for sin and to consecrate the child who was at that time presented in the temple. If the firstborn child was a male he was to be offered to God, as it was written in the Old Law: "Every male opening the womb shall be called holy to the Lord." If the parents were well to do the victim offered in the sacrifice was a lamb. If they were too poor to provide such an offering they were to give two turtle doves, or two young pigeons.

The Blessed Mother of Christ had no need of purification. She was a virgin from her birth till her death. Though Christ was her Son and her first and only child, His conception and birth were miraculous. The sacred womb of His Mother had not been opened for His entrance there, neither had He opened it at His birth, so neither Mary nor her Child were subject to the Jewish law. But in Her humility she, like her Son, wished to conform to every law by which God had governed His Chosen People.

Christ had no need to be offered to His Father in the temple; He had been with the Father from all eternity. But He wished to set all men the example of offering themselves to God. He wished the legal victim of the Old Law to be offered for Him who was the true Victim in order that the figure of the Old Law might be brought up and united to the reality of the New.

This knowledge forms a part of our meditation, as it prepares the mind for a full appreciation of this Joyful Mystery.

We now consider the humility of Mary as accompanied by Joseph she approaches the temple. They know that there is no victim within the power of man to offer that could in any way sanctify the Divine Being whom they bear in their arms, yet they are so poor that to offer even a lamb is beyond their means. But there is no thought of wounded pride in their hearts or question in their minds as to why God who could give the riches of the universe has not given them a gift to offer that would be suitable to the dignity of the Mother and the greatness of her Child. With joy and gladness they hasten to the temple to present that Infant as if He were the ordinary Jewish babe, and to offer the sacrifice which was accepted only from those in extreme poverty. They had no expectation that Christ would be recognized as the Redeemer by anyone in the temple, or that His Mother would be considered

other than the ordinary Jewish mother. In all these matters they resigned themselves and the Christ Child entirely to the Divine will. But lo, when the Presentation was made the scene changed. The veil of human flesh and of poverty was swept aside, for the holy Simeon received the Child into his arms and filled with the Holy Ghost he exclaimed, blessing the name of God:

"Now thou dost dismiss thy servant, O Lord, according to thy word in peace; because my eyes have seen thy salvation which has been prepared before all peoples.

"A light to the revelation of the Gentiles, and the glory of thy people Israel. . . . And Simeon blessed them, and said to Mary his mother: Behold this child is set for the fall, and for the resurrection of many in Israel, and for a sign that shall be contradicted;

"And thy own soul a sword shall pierce, that, out of many hearts, thoughts shall be revealed." (Luke ii, 29-35.)

The Scriptures tell us further of Anna, a prophetess and a widow who had long dwelt in the temple, serving night and day; how she too recognized the Saviour in this Infant and declared Him to the people:

"Now she, at the same hour, coming in, confessed to the Lord; and spoke of Him to all who looked for the redemption of Israel." (Luke ii, 38.)

As we fix our thoughts on this fourth Joyful Mystery, which celebrates the recognition of Christ and His Holy Mother, let us try to realize our own pride and poverty of soul which hinder us from really seeing the face of our Redeemer, though He is so often presented in the temple of our being. Let us implore our Mother, who knew not the sin of human pride, to intercede for us; to ask that, filled with the light of the Holy Ghost we may, like Simeon and Anna, look beyond the veil and see with the eyes of faith, as they saw with their eyes of flesh, the Body, Blood, Soul and Divinity of Jesus Christ when he is placed upon

our tongue by the consecrated hands of the priest. Let us ask her who laid her Child in the arms of Simeon, to pray for us, that when we take that Divine Being into our hearts we too may exclaim with all truth and realization: Blessed be God, for my eyes have seen thy salvation, which thou hast prepared before the face of all peoples.

While repeating the prayers of this decade of the Rosary let us ask for the humility and trust of Joseph and Mary who accepted and made the best use possible of every condition of their lives without a question, trusting that God would use the best means to accomplish His will in accordance with the needs of the people to be benefitted. Let us pray for the patience and trust of Simeon and Anna, who had labored long in the temple and waited many years for the fulfillment of the promise of God.

Jesus with the Doctors

The fifth Joyful Mystery is the finding of Christ in the Temple. The contemplation of this mystery takes us back to the ancient Jewish laws. We find that on this occasion Joseph, Mary and the Child, with their friends and neighbors, went up to Jerusalem to observe the solemn day of the Pasch. Jesus at this time was twelve years old.

On the day of their return from the city Jesus remained behind the company. After a day's journey Joseph and Mary discovered that He was not among their friends as they had believed Him to be. At once they returned to Jerusalem searching for Him. After three days they found Him in the temple, seated among the great Jewish doctors, teaching them by hearing them and asking them questions. These men, who believed that they possessed all the knowledge existing on the meaning of the Scriptures, were astonished at the wisdom and understanding of this young boy, and they marvelled at his learning. Mary's trust in

God's care of Christ kept her from fearing that evil had befallen Him, but though she was filled with Joy at finding Him she could not understand why He had left them in this manner, and she said: "Son, why hast thou done so to us, behold thy father and I have sought thee sorrowing?" And He said to them "How is it that you sought me? Did you not know that I must be about my Father's business?"

The Scriptures tell us that Joseph and Mary did not understand this answer. They had no clear knowledge of what Christ's work was to be, or how it was to be done. He returned home with them and was subject to them, but his Holy Mother kept these words, as no doubt she did every precious memory of Him, in her heart.

In thinking on these Mysteries in the life of Jesus and Mary we must remember that God withheld the effulgence of His glory from His human nature in order that the work of Redemption might be done according to the nature of man, so, until His great work began, His parents, as others, saw only an occasional flash of that miraculous power. His knowledge, displayed in the temple at that tender age, was one of these occasions. Generally speaking, Christ must have appeared to Mary and Joseph, even as He did to their friends, like any good Jewish child and youth. This makes their faith in God and their joy in the humble life of comparative poverty all the more meritorious and worthy as an example for all men to follow.

As we meditate on this Mystery of Joy which filled the hearts of the Holy Family we ask Mary to gain for us first of all the grace to share her sorrow at her separation from her beloved Son. This separation was through no fault of hers, yet it was the only thing, from the day of the Incarnation to the manhood of Christ that wrung from her lips the acknowledgment that she was sad.

We have reason indeed to share that sorrow, for, unlike Mary, we have lost Christ many times through our sins, so let us sorrow with her for this loss that we may unite with her in the great Joy of finding Him. She found Him in the temple of Jerusalem. Let us ask her to pray that we may find Him in the temple of our minds and souls, teaching us by asking us questions in regard to our lives, and giving us the answers to all our questions that lead to Him and eternal glory.

As we complete this chaplet of prayers and meditations which we have been weaving into a garland of roses to lay at the feet of the Mother of God, let us try to catch and hold, for our very own, that spirit of Holy Joy typified by Joseph and Mary through all these trying years of their lives spent together. They are an example of love, patience, courage and fidelity to the married, as they preserved the mutual loyalty and love which binds two souls as one and is the first perfection of the marriage tie. They shared all their possessions and gave that mutual helpfulness in the care and upbringing of the Christ child, the labor of love to which God's will appointed them, and to which they were faithful till death.

They are an example and inspiration to all who, responding to the call of God, take upon themselves a life of virginity because, while living under the same roof and in the close relation of family life they preserved a state of holy virginity that is a model to the world.

As we repeat the closing prayers of the Joyful Mysteries let us say with all the fervor of an ardent faith: " 'Hail, Holy Queen, Mother of mercy, our life, our sweetness and our hope,' ask thy divine Son that we may have the courage to live, to meet like Christian soldiers whatever life holds for us, and yet keep that spiritual Joy an active living force in our souls to bless our lives and the lives of others."

THE SORROWFUL MYSTERIES

The Agony in the Garden

The first Sorrowful Mystery is called the Agony in the Garden, because it was in this Garden of Gethsemane that Christ's mental crucifixion began. The Disciples accompanied Him to the Mount of Olives, but when they had reached a certain place on the road Christ told them to wait while He went in to pray. Taking with Him Peter, James and John, He went on to the entrance of the Garden. Then Christ began to be "sore amazed," and He said to them: "My soul is exceeding sorrowful, even unto death; tarry ye here and watch."

As the redemption which Christ was bringing to the world was for all men, even the lowest sinner, He took upon Himself every mental suffering which sin had brought to the world. As that hour of agony approached, the human but guiltless soul of Christ began to realize what sin is. In His perfect love for God He was filled with a loathing for sin which had separated the world from such a Father; and through His perfect love for us, His brothers, His mind was stricken with horror at the sight of conditions into which sin had plunged the human race. Jesus began to feel the combined malice, hatred and guilt of the most inhuman sinner. He stood, as it were, the unrepentant man, convicted of every crime. No wonder He was "sore amazed" as He found Himself feeling the guilt of every sin, but He was willing to bear the suffering of all such souls in order to prove to them that by calling upon God and clinging to His power, even the malice of hell can be overcome.

That Christ realized the bitter desolation of this condition and resisted it is proven by the fact that, "As he went forward a little, He fell on the ground and prayed that, if it might be, the hour might pass from him." And He said,

"Abba, Father, all things are possible to Thee; take away this chalice from me." And then He reveals to us that the only true way to conquer evil is to leave all to the will of God, as immediately He adds, "But not what I will, but what Thou wilt." Then He returned to His Disciples as if to draw some comfort from their presence and sympathy, but He found them asleep.

Here our Divine Lord felt all the loneliness of the soul who finds itself, in its hour of desperate need, forsaken and forgotten by those who had sworn fidelity. He cried out "Simon, sleepest thou? Couldst thou not watch one hour with me?" Here was Peter whom Christ had placed at the head of His Church,—Peter, who but an hour before had boasted of His allegiance to Christ and avowed his readiness to die for Him, yet who could not keep awake with Him for the space of one hour. Peter could not watch for love, but Judas could watch for money, and was even then watching with the Roman soldiers for the opportunity to betray Christ. John, the best beloved, who at the supper a few hours before had leaned on the breast of Christ and looked into those eyes of unutterable love, was also asleep.

Even in this gross forgetfulness of Him, Christ took a kindly view of their neglect and taught us another great lesson by His words: "The spirit is willing, but the flesh is weak," and going away again He prayed. This time in the Garden Jesus felt all the shame and fear that every repentant soul will ever know when it comes to realize the degradation of its sin. He suffered all the anguish of the punishment consequent upon sin. His soul was scourged with repentance, with a horror of sin, and its penalties; but with a mighty courage He cried out. "O my Father, if this chalice cannot pass away unless I drink it, Thy will be done." Again He returned to His Disciples and finding them still asleep He went away again and prayed, "saying the same thing."

There was one more mental anguish for Christ to suffer in this hour,—the agony endured by those who have risen above sin themselves but who must stand by and witness the downfall and ruin of those whom they love, whom they would give their lives to save, but who only turn a deaf ear to all their pleadings. Christ had to face the deep insolence, the ingratitude and mystery of sin in order to show the greater mystery of love that is able to endure and finally overcome sin.

This completed the allotted hour for His suffering. He had called upon man to assist Him in His time of need, but man had fallen asleep and had missed the great opportunity. But the paternal love of God did not refuse an answer to His prayer. It is recorded that He sent an angel from heaven to minister to Him, to strengthen Him as the hour approached when He must drink to the dregs the cup which could not pass if man was to be redeemed. Luke tells us that Christ's agony was so great that a sweat of blood issued from His body and fell to the ground.

Strengthened and solaced by the message from His Father, Christ arose from the earth knowing that, for the time at least, the agony had passed; He had conquered it. He gave no further sign of grief or fear until just before "all things were accomplished on the cross." Now, for the third and last time, Christ returned to the Apostles, and they were still asleep. Like all those who truly love, He was reluctant to awaken them to the sorrow which He knew was awaiting them. He said "Sleep on now, and take your rest."

Later, as Judas and the soldiers approached, Christ roused His companions saying, "It is enough; the hour is come; behold, the Son of man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand." Judas knew the place where Christ and His Disciples were gathered; he had often gone with them there

to pray, and as they approached he said to the soldiers: "Whomsoever I shall kiss, that is he; hold him fast." To kiss each other was the usual salutation between Christ and His Disciples after a separation, so Judas used this mode of greeting which he had received from His Lord to betray Him. He said "Hail, Master, and kissed Him."

Again, here is a tremendous lesson for man; Jesus turned to the traitor and without a trace of anger in His face or voice, said to him, "Friend, wherefore art thou come? Judas, betrayest thou the Son of man with a kiss?"

Since the fall of man the world has witnessed many betrayals under the guise of love, but never like this embrace of Jesus Christ by Judas Iscariot, carried out by a Disciple living in the physical presence of the Son of God. With every look of His eyes and every tone of His voice, Jesus appealed to Judas to repent, but that unhappy man was blind to every thought but that of fulfilling his unholy bargain.

After meditating on the suffering endured by Christ in the Garden, and while saying the Our Father and ten Hail Marys, we ask our Blessed Mother to pray for us, that through the merits gained for us by the awful agony of her Son, God will send us the strength and grace to meet our own hour of agony, whether its cause be that we are unrepentant sinners, our souls blackened with crime, or that we are repentant sinners, driven to the verge of despair with shame and horror of our sins. Our suffering may be caused by the sin and shame of those we love; we may have been forgotten, betrayed and denied, but we still have in the deathless example of Christ, the knowledge that through the power of God we can overcome it all.

The Scourging at the Pillar

During the trial of Christ, at which nothing was proven

against Him, Pilate had, in a half-hearted way, tried to save Him from His enemies. Washing his hands of blame for the death of Jesus, Pilate declared: "I am innocent of the blood of this just person; see ye to it." To this the people answered: "His blood be on us and on our children." And so Pilate turned Christ over to the soldiers to be scourged.

Scourging was the usual preliminary to crucifixion. This method of execution was really a slow torturing of the prisoner to death. First, he was tied to a pillar, flogged, and then nailed to a cross. As death approached, his bones were broken and his heart pierced. This was the punishment meted out to low born criminals, and so His enemies thought it was fitting that Christ, born in a stable, reared in the humblest of homes, trained to work as a carpenter, and the companion of ignorant fishermen, should be allotted the death of the lowest of malefactors. We can imagine the inhuman cruelty of the Roman soldiers as they scourged Christ, urged on by the hate and fury of the Jewish priests. There was no pity for Him, no voice to ask mercy for Him, and by no word or sign did Christ ask mercy for Himself; He accepted all they could inflict without a word.

We would rather not think of these scenes, but they hold too much meaning for us to ever allow them to be forgotten, and now, while we repeat the Our Father and ten Hail Marys, we ask the Mother of Christ, Who received in His body that day the wild fury of the most vengeful mob that will ever disgrace the earth, to help us that we may find that condition of mind which will enable us to draw the strength and grace from God to face any scourging that may arise within ourselves, or that may be inflicted upon us by the world outside. We ask her to pray for us, that we may have the understanding from God of how to meet all these attacks in silence, as we pass on the road to salvation.

The Crowning With Thorns

"When they had scourged Jesus, Pilate delivered Him to be crucified." After the scourging Christ was led to the common hall under a guard of soldiers. The soldiers were Romans and as such despised the Jews. They were gratified to have at their mercy a Jew whom they knew had claimed some sort of kingly power. When they had gathered their whole company around Him, says St. Matthew, xxvii, 27-30. "They stripped Him and put on a scarlet robe, and when they had plaited a crown of thorns, they put it on His head, and a reed in His right hand: and they bowed the knee before Him and mocked Him, saying, 'Hail, King of the Jews' and they spat upon Him and took the reed and smote Him on the head."

Christ stood, on that awful day, before the world as an example of how sin and disobedience had disfigured that wonderful perfection in which God had created man. Instead of the halo which should have shone around Him, there was a crown of thorns on his head. Instead of being clothed in the riches and prosperity of His Father, borrowed rags covered His body; instead of the scepter of power which God gave Adam, there was a broken reed in Christ's manacled hand, while the wonderful beauty of His body was disfigured by the blows that had been inflicted upon it. While meditating upon this tragic scene and repeating the Our Father and ten Hail Marys, we ask our Blessed Mother to assist us by her powerful prayers, that we come to understand all the truth which the life and death of Christ reveals. We ask her help that we may escape the blindness of the world which still cries out, "We have no king but Caesar!"

Jesus Carries His Cross to Calvary

Christ took up the heavy wood of the cross—a type of the heavy cross of sin that had shadowed man's life since the day

he turned from God in the Garden of Eden. Christ, the Redeemer, loved the cross, because He was at last to carry it to the destruction of sin and the liberation of fallen man. As He started on that sorrowful journey, not only was the sin of the world pressing Him to the earth, but He was surrounded with it. Two thieves, malefactors, were to travel with Him over that road and between them He was to be put to death.

As the three prisoners started on their journey each bore a placard which told in black letters his name and the crime which he was about to expiate. This sign was finally to be placed at the head of each cross. John tells us that Pilate wrote these titles, and for Christ he wrote, "Jesus of Nazareth, king of the Jews." When the chief priests of the Jews saw this they said to Pilate, "Write not, The King of the Jews, but that he said; I am King of the Jews. Pilate answered, What I have written, I have written."

Christ, weakened by suffering and loss of blood, fell three times under the weight of the cross, but each time arose and pressed on. His physical and mental anguish was increased a hundredfold when He met His own beloved Mother on that painful journey and realized the sword of sorrow that had pierced her soul, because that soul was united to Him in every pang that stabbed His sacred heart. The officers, fearing that Christ might not be able to reach the place of execution, compelled a bystander, Simon, a Cyrenean, to help Him bear the cross. When they had almost reached Calvary, Jesus was met by some of the women of Jerusalem who wept at beholding his suffering. But Christ, ever ready to console the sorrow of others, said to them: "Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children."

With this sorrowful journey in our minds, while we say the Our Father and ten Hail Marys, we ask the Mother of our Divine Lord, who next to her Son loves this erring

world, to pray for us that, encouraged by the example of her Son, we may gladly take up the cross of pain and sorrow that sin has placed upon our shoulders and bravely journey toward our Calvary where we too will meet the last enemy to be overcome,—death.

The Crucifixion

Though nearly two thousand years have passed since the day of the Crucifixion and we know of Christ's triumph over that suffering, still we can hardly approach this mystery without the deepest emotion of sorrow and sympathy for the Divine Victim. His enemies gloried in the belief that they had conquered. The Saviour who had come to put before men the perfection with which God had created them, and to redeem them, was now stretched on the cross, at the mercy of men.

"In this mystery we see again that motley throng standing, gazing, moving, passing, talking, blaspheming, as Christ, nailed and bound to His Cross was raised above them. He looked down from that gibbet and beheld the seething crowd below Him. His eyes rested on God's beautiful earth just bursting into Spring. He saw the walls and roofs of that doomed city, and His great soul saw the whole human race for which He was dying that they might live." From His first word spoken from the cross it is evident that Christ's thoughts were not of Himself, nor of His Disciples, nor even of His Mother; it was His enemies who were His first and dearest care. For them He breathed that prayer which has sounded and resounded through the length and breadth of the hemispheres, "Father forgive them, for they know not what they do." It is hard to believe that these men who were mocking Him and calling out, "If thou be the Son of God, come down from the cross and we will believe in you," did not know what they were doing, but here is

the word of Christ, which must silence forever our tongues when we would pass judgment on men.

As Christ was mindful of His enemies, so His heart was filled with compassion for His miserable companions in the crucifixion. The Scriptures tell us that one of these robbers, picking up the derision of the crowd, railed at Christ, saying, "If thou be Christ save thyself and us." But the other thief said, "We received the true reward of our deed, but this man hath done nothing amiss." And he said to Christ, "Lord, remember me when thou comest into Thy Kingdom." And Jesus promised him salvation.

It was midday, and a change seemed to be coming over the face of the earth. The sun darkened so that even the beauty of nature was hidden from Christ. Looking down in the fast gathering gloom, He behold His Mother and His best beloved disciple, St. John, standing at the foot of the cross. The Scriptures give us little of any conversation that passed between this Mother and Son; but it was not a time for words—words were not needed between these two souls. Christ knew that the end was near and so, in that solemn moment, He drew all His brothers, the whole human race, into that sonship with Mary in these words: "Woman, behold thy son." One might think he was directing her attention to Himself, asking her to look upon Him in His extremity, but he was only thinking of her love for the world and speaking to St. John as a type of the world, He said to that Disciple, "Son, behold thy Mother."

Mark tells us that this noonday darkness three hours later had become complete, and in this pall of blackness Christ met the last supreme temptation of the human soul, the fear that God Himself had deserted Him. He cried out in a loud voice, "My God, My God, why hast Thou forsaken me?" Then, knowing that all things were accomplished according to the prophecies, He said: "I thirst," and they gave Him vinegar to drink.

At the words "It is consummated" the four thousand years of waiting was ended. Sin had done its worst; its victim was about to die, but in that moment Christ, the Expected of Nations, the great Highpriest, offered Himself to His Father as the Lamb of God, the efficacious Sacrifice for the sins of the world. Christ the Redeemer hung dead on the cross—that sign of condemnation and shame, but as the sun broke through the darkness and revealed those three crosses silhouetted against the sky, the world read again that strange title which the Roman Judge had written for an alleged malefactor: "THIS IS JESUS, KING OF THE JEWS."

As we repeat the Our Father and ten Hail Marys, again we ask Mary to pray for us that when our last hour comes we may hear that gentle voice of Christ beseeching the Father for the pardon of our sins; that we may hear Him say "Mother, behold thy son," and with the penitent thief on the cross, realize the fullness of that promised pardon.

As we finish this wreath of roses, and every prayer is a rose in that garland we have woven to lay at the feet of the Mother of God, we invoke her aid by the words of the angel, "Hail Mary, full of grace."

We conclude the Rosary with the words; "Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning it is now and ever shall be, one God, world without end, Amen." These final words leave us with the crucifix in our hands and no matter what its material or how crude its design, we know that it is the standard of the victorious king whose name it bears. It represents that Calvary where the supreme Sacrifice was offered for the world; that Sacrifice which the Church continues to offer on her altars as the Holy Sacrifice of the Mass. This holy cross, which once had such a dread meaning, has now become the sign of mercy and love. The mother teaches its

use to the innocent child; warlike men make peace under its shadow; and as the world fades before the eyes of the dying, the death-palsied hand clasps this cross which speaks to the soul of the redemption won for it by Jesus, the King of the Jews. It hears again these words: "Verily I say unto thee; this day shalt thou be with me in Paradise."

THE GLORIOUS MYSTERIES

The Resurrection

The first Glorious Mystery of the Rosary brings before our minds the crowning event in the earthly life of Christ; the event which is fraught with greatest importance to men, for it is the positive proof of His place in the Godhead, the Blessed Trinity, and of the success of His Divine Mission.

Well indeed may it be called a glorious Mystery, and in order to form some conception of its tremendous meaning we will transport ourselves in spirit to the hill of Calvary. There we see with the eyes of faith the dead body of Christ on the cross, that body so covered with wounds that it is almost beyond recognition as it is taken down from the cross and laid in the arms of His stricken Mother. We see that body of Christ dead, bruised and wounded by the sins of men, prepared for burial and laid in a tomb hewn from the solid rock. After sufficient time had elapsed so that the world would be certain of His death, the mighty power of God, the Father, the Son and the Holy Ghost, touched that form, sealed in its rock-bound tomb and immediately its enclosures swing wide, the prison guards fall powerless and Christ the King steps forth, sound, strong, perfect as the God-man. The only marks of the torture he had endured was the print of the nails in His hands and feet and the mark of the spear on His sacred side. The Church tells us that these signs remained, first, that there should

be no question of His identity on earth and also to add to the glory of His humanity for all eternity.

We find something of a parallel to this Mystery in the life of man, when his soul is dead in mortal sin. Enclosed in its body of clay it awaits its doom, eternal separation from God. The minions of evil stand guard to see that no help comes from the outside, but like the Roman soldiers they cannot prevent the help that comes from God. The finger of grace touches the dead soul and wakens it to repentance and in the tribunal of Penance the great stone of sin is rolled away. At the words of Absolution the sanctifying grace of God floods the soul with spiritual light and it comes forth from that spiritual death as the body of Christ rose from the tomb, sound, strong and perfect.

Let us ask our Blessed Mother to pray for us that we may gain the immediate benefit and glory of this great Mystery; that as in His Resurrection the soul of Christ came forth from Limbo, whence He had gone to announce the Redemption, our souls may arise from the death of mortal sin and the penalty of hell which sin incurs; that as the soul of Christ was united with His risen body we too, on the last day, may be united with our incorruptible, glorified body. Let us implore our Blessed Mother, who was so honored in the Resurrection of her Son, to ask for us that every time we kneel in the tribunal of Penance we may be reminded of the Resurrection of Christ and have the faith to believe that through His merit our souls, dead in sin, will rise in grace as the children of God.

The Ascension

After His glorious Resurrection Christ remained on earth for forty days. As the hour approached when He was to leave the earth in the visible body He met with His Apostles and His Mother for the last time. Leading the little com-

pany out toward Bethania, a small place which lay about a half mile distant from Jerusalem, He talked with them, by the way, of what they were to do when He was no longer with them; how, beginning at Jerusalem, repentance and the remission of sin were to be preached in His name to all the nations of the world; how He was leaving them as witnesses of Him and of the things that He had taught them. He opened their understanding to a deeper comprehension of the Scriptures and bidding His Disciples to stay in the city until He would send the Holy Ghost, the promise of the Father, upon them, He lifted up His hands and blest them. With the words of that benediction still sounding in their ears, He was parted from them "and a cloud received Him out of their sight." Adoring Him in thought and word His little band of followers returned to Jerusalem, filled with joy, praising and glorifying God.

Without question the apostles valued every hour they had with Christ during the forty days that He remained with them. They treasured every word that fell from His lips. They remembered every instruction, hence they were able to return to the city with great joy although they knew that never again on earth would they have the blessed privilege of walking and talking with their Lord in His human flesh.

The Apostles knew that Christ would not desert them. They recalled His promise that He would be with them all days to the end of the world. They had supreme faith that He would send the Holy Ghost upon them and that this Divine Spirit would convince the world of justice and judgment. Hope animated their hearts because He had said: "I shall go and prepare a place for you. I will come again and will take you to myself: that where I am you also may be." The fact that they had seen the Son of God by His own power of the God-head ascend into heaven, clothed

in His physical body, confirmed their faith in His teaching and their own hope that one day they too, in their flesh would see God.

They understood the purpose and meaning of the Mystical Sacrifice which He instituted at the Last Supper and they had the faith to believe His word, that when the time came for them to do what they had seen Him do, to repeat the words of Consecration which He had commanded them to utter, that He would live on the Altars of His Church, Body, Blood, Soul and Divinity, under sacramental form but just as truly living as when they saw Him in the flesh ascend into heaven.

As we meditate on this Glorious Mystery of the Ascension it is difficult for our Catholic hearts to keep from a feeling akin to envy of the Apostles who had the privilege of this association with our Divine Lord. We cannot but think that even we might be saints if we had such wonderful opportunities. But before we excuse ourselves from the obligation of every Catholic to be a saint, let us examine and see just what our opportunities are.

That hour which the Apostles had with Christ just before His Ascension is given to us, not only upon one never to be repeated day, but upon every day that we will respond to His invitation to come to Him. Christ did not leave us orphans, any more than He did the Apostles. All He did for them He does for every sinner. He invites us to meet Him at the communion rail, that banquet table which He spreads for all men who will put on the wedding garment of sanctity. If we will accept His invitation He will walk with us from that heavenly table to our place in the Church. We do not have to share Him with others; He is whole and entire under every particle of the Host. He becomes our food and drink to strengthen us, body, mind and soul. He is there to counsel and instruct us in all our affairs, no matter what their nature.

If we do not realize the presence of our Redeemer in the Blessed Sacrament of the Altar it is because we have not properly prepared our minds and souls for our Divine Guest. If we do not hear His voice it is because we have not learned to listen. We are allowing the din of the world to dull our ears.

As in the Ascension, Christ will leave us, so we must learn to profit by His presence which remains until the Host is entirely dissolved. But if He has been properly received He will leave His divine grace to sustain and enrich us until He comes again.

So while we count our beads and recite the Ave Marias let us ask our Blessed Mother who shared so perfectly in this Glorious Mystery, to pray for us that we may obtain as true a realization of the presence of Christ in the Sacrament of the Altar as she and the Apostles had of His presence on that Ascension day. That we may have that same spirit of attention to His every command; the same obedience to His instructions; that we may have the same eagerness to grasp and hold to every precious moment that He is with us. That as they left Bethania and returned to the city, we may leave the Church and return to our homes, rejoicing and blessing God because we too know that He has only gone to prepare a place for us; that He will come again and take us to Himself; that nothing but sin can separate us from Him, and even for that He has left a remedy.

The Descent of the Holy Ghost

In the third Glorious Mystery we consider the manner of the fulfillment of the promise of Christ to send the Holy Ghost who would confirm the Apostles in every heavenly power necessary to carry on the work He had commanded them to do. This increase and fullness of grace was not bestowed upon these men until Christ had entered into His

glory, because while He remained with them in the flesh they were not ready, but being made ready for their labor of love. St. John says: "As yet the Spirit was not given, because Jesus was not yet glorified."

At this time Pentecost was a solemn feast of the Jews. It was the fiftieth day after the second day of the Passover. The Apostles, who had continued in fasting and prayer, awaiting the coming of the promised power, suddenly heard, as coming from heaven, the sound of a mighty, rushing wind which filled the house where they were gathered. Their eyes beheld parted tongues that appeared to be of fire, and this glorious flame rested upon each of them. The Holy Ghost had descended and lo, all was changed in the hearts of these humble men. Their minds and souls were filled with love, with courage and power. From Him they received the gift of tongues, for when they spoke His message every man heard them in his own native language. On this great day the Feast of Pentecost took on a new meaning. For all time it will celebrate the beginning of the active life of the Church which was promised by Christ and born out of His Passion and death on Good Friday.

As the word of this miraculous event was passed about, a vast concourse of people gathered and Peter, whom Christ had appointed as the first head of His Church, "standing up with the eleven" (Acts ii, 14), declared the fulfillment of the ancient prophecy: "I will pour out my Spirit upon all flesh." He called upon them to hear his words as he boldly declared, as his successors have continued to declare, that Jesus Christ was the true Son of God, the Saviour of the world promised from the beginning of time. Without fear he called on the house of Israel to know that it was this God-man who had come for their salvation, whom by the hands of wicked men they had crucified. He told them of the Resurrection which many of them had known, and of the Ascension which he with the Apostles had witnessed; of

the coming of the Holy Ghost, whose power he and his companions had just received. He called upon them to repent and do penance; to be baptized for the remission of their sins, that they might be born anew into the Kingdom of God, His Church, there to be imbued with the Spirit of the Holy Ghost. The multitude heard his words and many, repenting, were baptized and also received the Holy Spirit. On that memorable day three thousand souls became living members of the Church of Christ.

As we meditate on this Glorious Mystery let us ask our Mother, who was filled with the grace of the Holy Ghost from her conception, to pray for us, that if we have not had the happiness of receiving this Spirit of Love in the Sacrament of Confirmation, we may be speedily prepared for His coming by the gift of fervent prayer; by a repentance and penance for sin such as animated the hearts of those first converts to the faith of Christ. If we have received this Sacrament but unhappily its activity has ceased in our souls because of mortal sin, then let us implore her aid for the grace of true conversion; that washed clean from all offence by Penance, our lives may be ruled by the light of the Holy Ghost; that His Wisdom may reveal to us the Mysteries of heavenly things; that through His gift of Knowledge we may know the will of God; that by His Understanding we may perceive the deep truths of God; that by His Counsel we may be helped and guided in all the affairs of our lives; that by His gift of Fortitude we may find courage in every adversity, so that we may never be overcome by evil of any kind; that His gift of Piety may possess our minds to the end that the love of God will fill our souls and give us the only true and lasting joy, union with the Blessed Trinity. Let us ask for the Blessed Spirit of Holy Fear which will prevent us from any thought or action that could separate us from the source of all our good, God.

In our meditation on this Mystery let us unite ourselves with Mary and the Apostles, that we may share with them in all the gifts and fruits of the Holy Ghost.

The Assumption

In this fourth Glorious Mystery we meditate on the love of God for His Blessed Mother, for while she passed through the shadow of death, yet, like her beloved Son, her body was not left to corruption. It is indeed fitting that she who brought forth the sacred humanity of Christ, who through the Incarnation came into contact with the God-head, should be glorified and assumed into heaven body and soul, in all her original beauty and perfection. The Assumption of the Mother of Christ and His great love for her is prophesied in the beautiful words of the Canticle of Canticles:

"Behold my beloved speaketh to me: Arise, make haste, my love, my dove, my beautiful one, and come. For winter is now past, the rain is over and gone." (ii, 10, 11.)

"Who is she that cometh forth as the morning, rising, fair as the moon, bright as the sun, terrible as an army set in array." (vi, 9.)

"I was exalted as a cedar in Libanus, and as a cypress tree on mount Sion. . . . As a fair olive tree in the plains. . . .

"I am the mother of fair love, and of fear, and of knowledge and of holy hope. In me is all grace of the way and of the truth. . . . Come over to me all ye that desire me, and be filled with my fruits." (Ecclesiasticus xxiv, 17-26.)

And so we answer this call and turn to her for the help that no other human soul can give. The mind of man can form but a crude idea of the honor and glory conferred upon the Mother of Christ in her Assumption into heaven, but everything that man knows of the life and power of Christ demands that honor for His Mother. No Christian could conceive of that blessed body crumbling to dust while awaiting the general Resurrection. With the eyes of

faith we see our Mother, accompanied by her Son, transported by the angels soon after her death, into the Beatific Vision of God. We know we have in her an advocate in heaven, body and soul, because while on the cross Christ gave us His beloved Mother for our very own. We have a right to implore her prayers; to ask that she will never forget her children on earth. Even in this world home seems less home to those returning at the close of the day, if the mother is absent; and so with us, poor banished children of Eve, heaven would seem less heaven—less home—if we could not think of our Blessed Mother there in all her human and spiritual perfection, waiting for us at the close of our earthly day.

The Coronation of the Blessed Virgin

When we attempt to meditate on this last of the Glorious Mysteries we realize how difficult it is for the human mind to picture the joys or glories of a spiritual world. We can only measure its splendor, greatness and beauty by the passing pageantry of the physical world. Christ told us that in His Father's house there are many mansions. Isaias and St. Paul, both men of vision, wrote "The eye hath not seen, nor ear heard; neither hath it entered into the heart of man, what things God hath in store for them that love him." (Isaiah lxiv, 4; I Corinthians ii, 9.)

This being true we may give our imagination full and free rein when we try to conceive of the glory which God has bestowed upon His Blessed Mother in His heavenly Kingdom. No created being ever loved Him as Mary does. He is her child, her Redeemer and her God. From the hour of the Incarnation to the moment of her death her life was one unbroken service to the God-head, a service coined out of the love of a sinless, adoring heart. Her life was a constant desire to be with her Son and to please her God. She gave her joyful consent to His will when, in so far as the

human mind could reason, it might mean disgrace and death. She endured poverty to further the Divine designs; she willingly submitted to the sword of sorrow that pierced her heart when she saw her Son in His suffering and death. She remained in the world to assist and comfort the Apostles for a number of years after the Ascension of Christ when her heart must have been yearning for His visible presence. So even human love and justice would tell us that every glory which God could bestow on a creature is hers. In the Old Law her glory is foretold:

"The Queen stood on Thy right hand in gilded clothing, surrounded by variety. . . . They shall remember thy name throughout all generations. Therefore shall people praise thee forever; yea, forever and ever. (Psalms xliv, 9-18.)

"My abode is in the full assembly of saints. . . . For her thoughts are more vast than the sea, and her counsels more deep than the great ocean." (Ecclesiasticus xxiv, 16-39.)

"Thou art all fair, O my love, and there is no spot in thee. . . . Thou shalt be crowned from the top of Amana. . . ." (Canticles iv, 7, 8.)

"A great sign appeared in heaven: a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars." (Apocalypse xii, 1.)

If anything could increase the joy of the blessed in heaven, then the crowning of Mary as its Queen must have set a new mark for their rapture and exaltation. And for us, still in the Church militant, this Mystery is indeed a glory, for we know that no honor, no felicity, no bliss which even God could bestow, will ever cause her to forget the obligation laid on her by her Son dying on the cross, to be our Mother. When we have exhausted our imagination in striving to consider the glory of Mary, we will know that she is faithful to us; that she hears and answers our least call for her prayers and powerful assistance.

As we complete this last chaplet of roses, formed from the great prayers given us by the Holy Ghost and the Church,

and lay them at the feet of our Mother, let us ask her untiring prayers that these fifteen great events in the life of Christ and in her own life, may teach us just the lessons intended by Almighty God; that we may honor and glorify Him through the merits won for us by her Son until that hour when, by her aid, we too may reach our place in the Kingdom of Heaven.

CHAPTER XVIII

SACRAMENTS

The Catechism of Christian Doctrine tells us that "A Sacrament is a sign instituted by Christ to give grace." St. Thomas says:

"Signs are given to men, to whom it is proper to discover the unknown by means of the known" (*Summa,* part iii, p. 4).

From this use of the word it is evident that Christ instituted the Sacraments as visible, known signs by which men may find the unknown, invisible grace or energy of God which makes men holy by giving sanctifying, spiritual life to the soul.

According to the teaching of Christ and the Church a Sacrament is the sign of man's sanctification in three ways. It reminds him of the cause of his salvation, which is the Passion and death of Christ, the means or form of his sanctification, which is grace and virtue in the soul, and of the fullness of his sanctification, which is eternal life. These three phases of the Sacrament do not make it difficult to understand, or misleading. The road sign that is intended to guide the traveler is not misleading because it reminds him of the beginning of his journey, the place where he now is, and also of his destination. They are all parts of the same road. In like manner the Sacrament is not confusing because it reminds man of the past, present and future which it signifies; they are all one.

All signs in the world must be visible and material, whether they be things or words, but they need not of

necessity be like the unknown that is discovered through them. London is totally unlike the painted hand that points the way to that greatest city in the world, yet that hand is a sign of London.

The sanctifying grace or energy of God is spiritual in its nature and absolutely unlike the Sacraments which signify its presence, but while in this world man must acquire his knowledge of the intelligible through the avenues of the senses, so he must find the divine energy necessary for the life of his soul through visible means. Of this St. Thomas says:

"The Sacraments are necessary unto man's salvation for three reasons. The first is taken from the condition of human nature which is such that it has to be led by things corporeal and sensible to things spiritual and intelligible. . . . Divine Wisdom, therefore, fittingly provides man with the means of salvation, in the shape of corporeal and sensible signs that are called Sacraments.

"The second reason is taken from the state of man who in sinning subjected himself by his affections to corporeal things. . . . Consequently it was fitting that God should provide man with a spiritual medicine by means of certain corporeal signs; for if man were offered spiritual things without a veil, his mind being taken up with the material world, would be unable to apply itself to them.

"The third reason is taken from the fact that man is prone to direct his activity chiefly toward material things. . . . It follows therefore, that through the institution of the Sacraments man consistently with his nature, is instructed through sensible things" (*Summa*, part iii, pp. 21-22).

Because a Sacrament is a sign it embraces the entire spiritual history of man: his creation and fall; the hypostatic union of God and man; man's redemption wrought by the Passion and death of Christ the God-man; the rebirth of the soul washed in the blood of Christ, and the glorification of man as a member of the body of Christ.

Man's sanctification is entirely in the hands of God, hence the manner and means of his salvation should also be in the hands of God. And as the Divine Wisdom has determined that the visible, material elements should not only be the sign, but also in a measure the cause of his eternal happiness, it is fitting that man should use them.

"The WORD was made flesh and dwelt among us." The Sacraments have a certain correspondence to the Incarnation, hence words are joined to the visible substance of the Sacraments, as in the Incarnation the WORD, the Son of God, is united to human flesh.

". . . In the Sacraments the words are as the form, and sensible things are as the matter. Now in all things composed of matter and form, the determining principle is on the part of the form, which is as it were the end and terminus of the matter: for determinate matter is needed that it may be adapted to the determinate form. Since, therefore, in the Sacraments determinate sensible things are required, which are as the Sacramental matter, much more is there need in them of a determinate form of words" (*Summa,* part iii, p. 14 Q 60).

In his state of Original justice man's intellect and will were in perfect harmony with God and his own body and sensitive mind were entirely subject to his soul. He did not need the Sacraments as a remedy for sin, or to perfect his soul. He needed the divine energy or grace of God then as now, but he was created with the fullness of that grace, the free gift of God.

There are seven Sacraments: Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Orders and Matrimony. Baptism and Penance are called the Sacraments of the dead because they restore the soul to the life of grace when it is dead in sin, the sin which robs it of all beauty and unfits it for a life with God; the sin which leaves it unable to battle against the evils of the world, just as the body when robbed of its natural energy

grows weak and shrunken and if not restored to health soon dies. The others are called the Sacraments of the living, because to receive them worthily the person must be already in a state of grace. One Sacrament does not do the work of another. Each one, as its name implies, confers a special grace upon man as he may need it.

Sacraments are not only signs, but they are also causes of grace, as they are the instruments in the hand of God by which He transmits His grace to the soul. St. Thomas explains the nature and power of a Sacrament as a sign and cause of grace by a simple but most enlightening illustration. He says:

"A Sacrament in causing grace works after the manner of an instrument. Now an instrument is twofold; the one separate, as a stick, for instance; the other united, as a hand. Moreover the separate instrument is moved by the united instrument, as a stick by the hand. Now the efficient cause of Grace is God Himself, in comparison with whom Christ's humanity is a united instrument, whereas the Sacrament is a separate instrument. Consequently, the saving power must needs be derived by the Sacraments from Christ's God-head through His humanity.

"A spiritual power cannot be in a corporeal subject, after the manner of a permanent and complete power. . . . But there is nothing to hinder an instrumental spiritual power from being in a body; in so far as a body can be moved by a particular spiritual substance so as to produce a particular spiritual effect. . . . It is in this way that a spiritual power is in the Sacraments, inasmuch as they are ordained by God unto the production of a spiritual effect" (*The Summa,* part iii, qqlx-lxxxiii, pp. 39-37).

From St. Thomas' illustration of the hand and the stick we can understand how the power in the Sacrament is in a state of flux, as it were. It is there (with the exception of the Holy Eucharist) only when the Sacrament is being used by the hand of God or His agent as the instrumental sign and cause of His grace which then flows in it.

The power in the hand of the man could not reside permanently in the stick, but there is nothing to hinder the man from using the stick for his purpose, and because of a quality in it the stick is an appropriate, instrumental cause in the hand of man to transmit the strength therein to the recipient, but separated from the hand it has no power to generate the strength or transmit it.

In the mystery of the Incarnation, the WORD, the Second Person of the Trinity, is united to the flesh of man, and that humanity became the instrument in the hand of God, the sign and in a sense the cause through which God willed to live in the world of men. "The Word was made flesh and dwelt among us." All the Sacraments are an extension and continuation of the Incarnation. When God the Son took human flesh He raised that humanity up to Himself. The human nature of Christ belonged to the human race through the flesh of His Holy Mother. Ordinarily human flesh would not be a sign of God or hold any real relationship to the Divine Nature, but the human nature of Christ never existed as a human person, never had the personality of man, for, through the power of the Holy Ghost, in the instant of conception that humanity was united to the Second Person of the Trinity, God the Son; hence the humanity of Christ had its Being in the Godhead, was the united instrument which was the sign and instrumental cause of God in the world. In a measure something like this can be said of the Sacraments.

The visible, material elements such as water, chrism, bread and wine, as such, are not signs of grace or spiritual things, nor have they any relationship or participation with either. But when, by the Divine Will, they become in the hand of God, not only a sign but a cause of transmitting His grace, then as Sacraments they have a being of their own; they contain the virtue and energy of God; there is nothing else like them in heaven or earth.

"The Sacramental world is a new world created by God, entirely different from the world of nature and even from the world of spirits. . . . Sacraments have a mode of existence of their own, . . . a grace of their own. If they are not beings in the sense in which man is a being or an angel is a being, they are beings nevertheless, resembling God's nature very closely" (*Key to the Doctrine of the Eucharist,* pp. 35-36).

"The great signs of God we call Sacraments are not only powerful in reminding us of the things of God, they are powerful in making the things of God to live again. They are powerful tools or instruments in the hands of God; they are signs which at the same time are tools in the hands of Christ, 'Who worketh until now' " (*Key to the Doctrine of the Eucharist,* pp. 28-29).

Abbott Vonier says that "it would be a great disparagement of the character of the Sacraments to look upon them as mere veils of more substantial, spiritual realities. They are not veiling anything, but they are complete realities in themselves, existing in their own right; they are not weak and mean shadows of things, but they are the virtue of God and the power of God. (He quotes from St. Thomas:) 'Our bodily eye is prevented from a direct vision of Christ's body through those sacramental species under which it exists, not only as through a kind of cover, as we cannot see whatever is hidden through some bodily veil, but because the body of Christ has no relationship to the medium which surrounds the Sacrament.' "

From this we might conclude that the body of Christ has no more relationship with the medium of the Sacrament under which it exists than the Divine Nature had with the human nature of man until it was deified by its union with God.

St. Thomas tells us what our own experience demonstrates, that man has a tremendous part in the great Sacramental System. First, by the action of the Church in the preparation of the Sacraments: "Do this in commemora-

tion of me." Second, by way of agency, when through Orders men are empowered to deliver the Sacrament to others: "Hurt not the earth, nor the sea, nor the trees, till we sign the servants of our God in their foreheads." (Apoc. vii, 3.) Third, by way of recipient, when the man is re-created in the spiritual world of God by the Sacrament of Baptism, when the soul is sealed with the Blood of Christ, and so given the power and right to receive all the other Sacraments as he may need them. Neither is man's part all receiving in the Sacramental System. In the Sacramental Sacrifice he stands within the Holy of Holies; he has a gift to offer God, a Gift that outvalues a million worlds, and numberless races of men. He gives back to God God's own GIFT, the BODY, BLOOD, SOUL and DIVINITY of JESUS CHRIST, and thereby wins his own eternal sanctification.

Natural revelation cannot prove the Divine revelation that through sin man was separated from God and so could no longer receive sanctifying grace directly from his Creator as he did in the beginning. But it certainly proves that he is lacking in something which his desires indicate that he should have, such as perfect temporal and eternal happiness. It further proves that the power of God is sufficiently great to supply whatever man may need to attain his desires, and to supply it in whatever manner His wisdom would determine.

We know that man must have an invisible physical energy to sustain the life of his body and that he receives it through food, water, sunlight and air. This natural energy could just as well be called grace because it is as much the gift of God as supernatural grace. We cannot say that this natural energy resembles the matter through which we take it into our bodies, for it is no more visible than supernatural energy; we only know the medium that conveys it. No one can fully understand how the food he

eats and the water he drinks can be converted into his flesh and blood, but experience proves that it is done by a law of God that man never made and cannot change.

In like manner, man cannot fully understand how the divine power of God could be poured into his soul through the medium of sensible things. But as all the activities of our lives are engaged with material things and they are the only means of our coming in contact with the forces that move the world and ourselves, it is only reasonable to suppose that God would make them the medium of conveying His sanctifying grace to our souls.

It is the purpose of the body to be the temple of the soul, and only through the soul can the body finally achieve immortality. It would be useless to supply the body with the energy to renew it in strength and beauty if the soul is to be denied the grace to attain its destiny, a life of temporal and eternal happiness with God.

Moreover, the soul has for one of its functions to elevate and immortalize the body, which is made of the elements of the earth, by one day bringing it into union with God. Therefore it would be useless to provide the energy for rebuilding the body in health and strength if the soul were denied the grace necessary to do the work which God assigned it to do, or to attain the destiny He intended for man, body and soul. Thus a study of natural revelation shows that to say God has failed to provide sanctifying grace for the soul is to question the Divine wisdom, mercy and power of the Creator.

CHAPTER XIX

BAPTISM

THE Sacraments should be studied in the order in which they affect the spiritual life of man, so we must consider first the Sacrament of Baptism, because through it the soul is born into the supernatural world of God.

Before birth the child lives and has a perfectly formed body which is intended for life in the physical world, but as yet he is subject to the conditions and accidents of the mother's body. In order to gain liberty, freedom to live in the world as a member of the human family, he must first be born. The last tie must be severed which binds his flesh to the maternal body, and out of the blood, water and pain of the mother this physical birth is accomplished. His body is cleansed by the laver of water, the functions of his being take on a new activity, and he begins the independent life of a man.

There is something final about this birth; he can never be born again. He may be rich or poor, he may be sick or well, he may be black or white, he may lose all the sweetness and innocence he had after that birth, but it has set the seal of humanity upon him for time and eternity. He may fall below the level of the beast or he may rise to the heights of a saint, but in either state, for good or evil, he will be a member of the human race.

This is an almost exact parallel with the experience of the soul in the Sacrament of Baptism. Before Baptism the soul lives as an immortal being created by God and intended for a life of eternal happiness with Him. But as

yet it is subject to the body of sin which holds the human race in bondage, and before it can be liberated to live as a child of God in the spiritual world, it must be born. The last tie which binds it to sin must be severed, and through the Passion and pain of Christ on the Cross, through the blood and water which flowed from His side, and which is applied to the soul in Baptism, this birth is accomplished. When the water of Baptism flows over the head of child or man, the last vestige of sin dies, is washed away in the Blood of the Lamb, even as if the man had suffered and died with Christ. Every function of the soul takes on a new activity and, rising with Christ, it begins its life as a member of His body in the spiritual world of God.

This spiritual birth is just as final as the physical birth. The soul of man can never be born again to the life of grace. The man may be a good or bad Christian; he may lose every trace of the innocence and justification he possessed after that birth, but the seal of Christ is upon that soul for time and eternity. . . . Nothing can change the fact that it was born and lived as a member of the household of God. If he falls into grievous sins other remedies must be found to reinstate him in the friendship of God; he cannot be born again. If there is a question about the validity of a baptism, that it may not have been administered according to the ordinance of God, the person may be baptized again with the reservation: "If you have not been baptized," etc.

Of the sign and seal of Baptism St. Thomas writes in his clear, terse style:

"When I see the baptismal water poured on the head of the catechumen and when I hear the words of the priest who does the christening, if I am a man of faith, my mind, roused by these external rites and signs, travels a long way. I go back to the Jordan, where Christ is being baptized; I go back to Calvary, where blood and water issue from the side of Christ; my mind leaps forward to that people who

stand before the throne of God in white robes which have been washed in the Blood of the Lamb; and, more audacious still, my mind gazes right into the innermost soul of the catechumen and distinguishes that soul from all other unbaptized souls, through that spiritual seal which makes it a member of Christ. The Sacramental sign is pregnant with all that spiritual vision of my faith" (*Key to the Doctrine of the Eucharist,* p. 24).

A sacrament may be said to have been instituted when it became the instrument in the hand of God to confer His grace; so, as many hold, the Sacrament of Baptism was instituted when God conferred it upon the Saviour. Christ did not need to have grace restored to His soul. He had never been for an instant without the fullness of all the graces of the infinite God whose divine nature was united with the human flesh of Jesus Christ from the moment of His conception. But as this Incarnation was the foundation of a new sacramental realm, the first great Sacrament from which all the Sacraments must derive their grace, it was indeed fitting that God should institute Baptism in a public manner and with a public acknowledgment of the Sonship of Jesus Christ. Thus it became the sacramental door through which all men must pass when they enter the Kingdom of God as His adopted sons.

"And Jesus being baptized, forthwith came out of the water: and lo, the heavens were opened to him: and he saw the Spirit of God descending as a dove, and coming upon him. And behold a voice from heaven saying: This is my beloved Son, in whom I am well pleased." (Matthew iii, 16, 17.)

Though Baptism was instituted at the baptism of Christ, it was not until after His death and resurrection that He made it obligatory. The obligation began with the birth of the Church on the day of Pentecost. He said:

"Go ye into the whole world, and preach the gospel to every creature. *He that believeth and is baptized, shall be*

saved; but he that believeth not shall be condemned." (Mark xvi, 15, 16.)

Christ gave His ministers, the Apostles who were to administer His Sacraments, the words that are a part of the Sacrament of Baptism:

". . . baptizing them *in the name of the Father, and of the Son, and of the Holy Ghost.*" (Matthew xxviii, 18.)

From these words it is clear that without faith man is condemned to complete separation from God and without Baptism his soul, stained with Original sin, is never born into the Kingdom of God.

Of the power of this Sacrament St. Thomas says:

"Water flowed from Christ's side to wash us; blood to redeem us. Wherefore blood belongs to the Sacrament of the Eucharist, while water belongs to the Sacrament of Baptism. Yet this latter Sacrament derives its cleansing virtue from the power of Christ's blood.

"Christ's power flowed into all waters, by reason of, not connection of place, but by likeness of species, as St. Augustine says in a sermon on the Epiphany: 'The blessing that flowed from the Saviour's baptism, like a mystic river, swelled the course of every stream, and filled the channels of every spring.' The blessing of the water is not essential to Baptism but belongs to a certain solemnity, whereby the devotion of the faithful is aroused" (*Summa,* part iii, Qq. 40-43, p. 99).

St. Paul teaches of the office of Baptism and how, through it, man is embodied in the death of Christ. He says:

"Know you not that all we, who are baptized in Jesus Christ, are baptized in his death? For we are buried together with him by baptism unto death; that as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life.

"For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Knowing this, that our old man is crucified with him, that the body of sin may be destroyed, to the end that

we may serve sin no longer. For he that is dead is justified from sin" (Romans vi, 3-7.)

St. Thomas adds: "By Baptism a man is incorporated in the passion and death of Christ, according to Romans vi, 8, 'If we be dead with Christ, we believe that we shall live also together with Christ.' Hence it is clear that the Passion of Christ is communicated to every baptized person, so that he is healed just as if he himself had suffered and died. Now Christ's Passion is sufficient satisfaction for all the sins of all men. Consequently he who is baptized, is freed from the debt of all punishment due him for his sins, just as if he himself had offered sufficient satisfaction for all his sins.

"Since the pains of Christ's Passion are communicated to the person baptized, inasmuch as he is made a member of Christ, just as if he himself had borne those pains, his sins are set in order by the pains of Christ's Passion.

"Water not only cleanses, but also refreshes. And thus by refreshing it signifies the remission of the debt of punishment, just as by cleansing it signifies the washing away of guilt" (*Summa,* part iii, qqlx-lxxxiii, p. 169).

Christianity teaches that there is a temporal and eternal punishment due to both Original and actual sin; the penalties that man suffers in this life and the punishment of hell, eternal separation from God. But as Baptism has the power to wipe out the guilt of both, it has the power also to remit the punishment due to both. Though the eternal punishment is remitted upon receiving baptism, God allows the temporal penalties to remain as a salutary help to man in overcoming the weaknesses of his human nature which does not change while he lives out his earthly life. Of this teaching St. Thomas says:

"Christ entirely abolished the punishment of hell, so that those who are baptized and truly repent, should not be subject to it. He did not, however, abolish temporal punishment yet a while, for hunger, thirst and death still remain. But He overthrew its kingdom and power in the sense that man should no longer be in fear of them: and

at length He will altogether exterminate them at the last day" (*Summa,* part iii, pp. 170-172).

The Sacrament of Baptism is a remedy against all sin that may be in the soul at the time of its reception, but its special mission is to cleanse the soul from the stain of Original sin and supply the sanctifying grace which is wanting in the soul at birth. The newborn infant should receive Baptism as early as possible. It had the right to be born into the natural world of God according to His law and under the best conditions that could be given it, and it has the right to be born into the spiritual world of God under the right conditions and in the manner ordained by Him.

God intended the child to be born with sanctifying grace, and by no fault of his own, but by the faithlessness of Adam, he is deprived of this great inheritance. Through the suffering and sinlessness of the Man-God that Grace has again been liberated to the human race and Christian parents are doing their child a great wrong if they refuse or neglect to see that he receives this Sacrament which washes his soul of Original sin, strengthens it with the supernatural grace of God and makes him a citizen of His spiritual kingdom. The faith which is necessary for his union with God is supplied to the infant by the faith of the Church.

The Church is the Mother of all Christians and the children of Christian parents belong to her by birthright. Before Baptism they are, as it were, in the womb of the Church. She supplies their need from the plenitude of her own faith. Held closely to her maternal heart they partake of her faith and receive Baptism, that great Sacrament through which God re-creates the soul. It is born again of water and the Holy Ghost and placed in the arms of its Mother, the Church, a living member of God's spiritual world.

For an adult person to receive the Sacrament of Baptism it is necessary that he believe in Christ and in the power of His Passion and death to atone for all sin, and that he have the intention of receiving the Sacrament according to the commands of God. He must have sorrow for his past sins and acknowledge them to God or he could not have the intention of living the new life of grace. But he does not need the confession of sin as it is involved in the Sacrament of Penance, wherein he is absolved from sin committed after Baptism by the power of the Keys given to the Church; neither are works of satisfaction required of him as in the Sacrament of Penance. In fact it would dishonor the Passion and death of Christ as the cause of the rebirth of the soul into spiritual life to presume that it required some satisfaction from man to make His grace sufficient.

Baptism is the Sacrament by which man becomes the adopted child of God and no other Sacrament can be received until Baptism has been administered. Hence, faith and the intention of receiving the Sacrament according to the ordination of God is all that is necessary on the part of the recipient. Christ said: "He that believeth and is baptized shall be saved."

"The Baptismal character is both reality and sacrament: because it is something real signified by the outward washing; and a sacramental sign of the inward justification: and this last is the reality only, in this sacrament—namely, the reality signified and not signifying.

"That which is both sacrament and reality, i.e., the character—and that which is reality only—i.e., . . . the inward justification—remains: the character remains and is indelible . . . the justification remains, but can be lost" (*Summa*, part iii, p. 94).

"The effect of Baptism may be gained in two ways beside the Baptism of water; these are called the Baptism of Blood and the Baptism of Repentance. A man may receive the sacramental effect from Christ's Passion in so far as he

is conformed to Christ by suffering. In like manner a man receives the effect of Baptism by the power of the Holy Ghost, not only without Baptism of water, but also without Baptism of Blood: forasmuch as his heart is moved by the Holy Ghost to believe in and love God and repent of his sins: wherefore this is also called the Baptism of Repentance. These other two Baptisms are included in the Baptism of Water, which derives its efficacy, both from Christ's Passion and from the Holy Ghost. Consequently for this reason the unity of Baptism is not destroyed" (*Summa,* part iii, pp. 120-121).

As to the acts of the Old Law that foreshadowed Baptism, St. Thomas says:

"Baptism is called the Sacrament of Faith: in so far, to wit, as in Baptism man makes a profession of faith, and by Baptism is aggregated to the congregation of the faithful. . . . But circumcision was a protestation of faith; wherefore by circumcision also men of old were aggregated to the body of the faithful. Consequently it is manifest that circumcision was a preparation for Baptism and figure thereof, for as much as *all things happened to the Fathers of old, in figure* (I Corinthians x, 11); just as their faith regarded things to come. . . .

"The protecting pillar of cloud and the crossing of the Red Sea were indeed figures of our Baptism, whereby we are born again of water, signified by the Red Sea; and of the Holy Ghost, signified by the pillar of cloud: yet man did not make, by means of these, a profession of faith, as by circumcision: so that these two things were figures but not sacraments. . . .

"John's baptism was a preparation for Christ's, as the act done: but circumcision, as to the profession of faith, which is in baptism" (*Summa,* part iii, qq lx-lxiii, p. 187).

Baptism should be performed by a properly ordained priest, but in danger of death any person may baptize by pouring water on head of the person to be baptized, and saying, "I baptize thee," etc. The person who administers the baptism may not be a Christian, but if he has the intention to do what the Church would do, the Baptism is valid.

The ceremonials following Baptism are: Anointing the head with chrism because the candidate is now a Christian; presentation of a white cloth as the emblem of a pure life, with the words: "Take hence the white garment and bear it unstained before the judgment seat of Christ, our Lord, that thou may reach everlasting life." The lighted candle reminds us that the Christian, by his life, should be a guide to all the world. The priest says: "Receive this burning light; keep thy Baptism without stain, obey the commandments of God that when the Lord shall come to the nuptial feast, thou mayest go forth to meet Him with all the saints of heaven, and live forever and ever, Amen."

The candidate is given a saint's name that he may have special spiritual assistance and a lofty ideal after which to model his life. In the case of infants, the sponsors answer for the child, "I do." The priest breathes upon him three times saying, "Depart from him, thou unclean spirit; make way for the Holy Ghost, the Comforter." (Acts ii, 38.) "And ye shall receive the gift of the Holy Ghost." He makes the sign of the Cross upon his forehead and breast, as a sign that he belongs to the crucified Saviour. He places salt in his mouth with the words, "Receive the salt of wisdom" etc. Salt is a symbol of Christian wisdom and preservation from the foulness of sins. With exorcisms that power of evil is broken. Again the priest makes the sign of the Cross.

The imposition of hands and the stole placed upon the candidate are signs of the power of the Church through which the priest receives the soul into the fold of Christ.

Baptism is a Sacrament of faith, so the Creed and the Lord's Prayer are recited. The priest, after the example of Christ, touches the ears, nose and tongue of the person with spittle, saying "Eph-phe-ta," (Be thou opened). (Mark vii, 34.)

The person being baptized, must himself, or in the case of

infants, through the sponsors, renounce Satan with all his works and pomps.

Here follows the profession of faith in the recital of the Apostles Creed.

The anointing of the shoulders and breast with holy oil signifies that from now on the Christian must be a soldier of Christ.

There must be sponsors, or God-father and mother to make the vows and promises in the name of the child. They must be Catholics in good standing, as it is their duty in the event of the death of the parents or natural guardians to see that the child is brought up a Christian. They really become the spiritual parents of the children and cannot marry with the child.

CHAPTER XX

CONFIRMATION

The name of a sacrament is significant of the special purpose for which it is given and as Baptism shows forth the cleansing or washing of the soul new born into the spiritual realm of God, so Confirmation signifies an increase of the grace already received and a confirming of the power and truth of God in the soul of the recipient.

Through generation a child is born into the world but it is not intended that he should remain forever a child. He needs a fullness of life power which will enable him to digest and assimilate every food and drink necessary to grow and expand the body into the perfection of manhood, that state of development in which he is able successfully to combat all visible and invisible foes that may threaten his physical well being. And so, while Confirmation is not necessary for salvation in the sense that Baptism is, yet the soul having been born into the spiritual life through Baptism, it is destined to spiritual perfection and needs this increase of grace,—Confirmation—this fullness of the power of the Holy Ghost, in order that it may assimilate every good grace necessary to grow and expand into the glory of the adopted son of God,—that state of development which will enable him successfully to combat the visible and invisible foes of his spiritual well being.

As Confirmation is the sacrament that bestows the fullness of grace whereby the soul grows to spiritual perfection, there could have been nothing corresponding to it, foreshadowing it, in the Old Law. St. Paul says:

"For the Law brought nothing to perfection, but a bringing in of a better hope, by which we draw nigh unto God." (Hebrews vii, 19.)

Christ instituted the Sacrament of Confirmation, probably, when He said to His Apostles, "It is expedient to you that I go: for if I go not, the Paraclete will not come to you; but if I go, I will send him to you." (John xvi, 7.) In His further discourse with them on this subject Christ clearly defined the work of the Holy Ghost: to convince the world of sin, of justice and judgment; to enlighten the mind on all spiritual truths; clear the understanding on all that Christ had taught and give them the knowledge wherewith to answer their enemies as well as the courage to confess Him before the world.

"I have yet many things to say to you: but you cannot bear them now. But when he, the Spirit of truth, is come, he will teach you all truth. For he shall not speak of himself; but what things soever he shall hear, he shall speak; and the things that are to come, he shall shew you." (John xvi, 12, 13.)

"But the Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your mind, whatsoever I shall have said to you. . . . Let not your heart be troubled, nor let it be afraid." (John xiv, 26, 27.)

"For they shall deliver you up to councils, and in the synagogues you shall be beaten, and you shall stand before governors and kings for my sake, for a testimony unto them. And unto all nations the gospel must first be preached. And when they shall lead you and deliver you up, be not thoughtful before hand what you shall speak; but whatsoever shall be given you in that hour, that speak ye. For it is not you that speak, but the Holy Ghost." (Mark xiii, 9-11.)

When at the Last Supper, Christ gave His instructions to His Apostles, He may have referred to this Sacrament. Turning to Peter He said:

"Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat: but I have prayed for you, that thy faith fail not: and thou, being once converted, confirm thy brethren."

Peter began boasting to his Master that he was ready then to go with Him to prison or to death. In His answer to Peter Christ gave them to understand that without an increase of power they would not have the strength even to acknowledge Him before His enemies. He said:

"I say to thee, Peter, the cock shall not crow this day, till thou thrice deniest that thou knowest me." (Luke xxii, 31-34.)

Christ was going to the Father and they would see Him no longer. He was about to leave His little band of Apostles with a work to do which was so great that its accomplishment has astounded the world. It was theirs to find a way to organize the infant Church which He had founded; a way to administer the Sacraments which He had instituted. They much preach the gospel which He had given them, and all this is the face of hatred and bitter opposition of His relentless foes.

Christ had given them the sacramental food of His Body and Blood with His own sacred hands; He had ordained them; still they were weak and fearful. Now was the time when every grace they had received must be increased and confirmed in their souls. They must receive the fullness of the Holy Ghost; the consciousness of Christ as their Redeemer and their God must become a living, burning fire within them, a fire that would illumine their minds and consume the last vestige of fear or weakness that could separate them from their God. So in this crucial hour the Master said to them:

"And I send the promise of my Father upon you: but stay you in the city, till you be endued with power from on high." (Luke xxiv, 49.)

Confirmation

In the Acts St. Luke tells how the Holy Ghost descended upon the Apostles. He writes:

"And when the days of the Pentecost were accomplished, they were all together in one place: and suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting.

"And there appeared to them parted tongues as it were of fire, and it sat upon every one of them: and they were all filled with the Holy Ghost, and they began to speak with divers tongues, according as the Holy Ghost gave them to speak." (Acts ii, 1-4.)

It was indeed fitting that God should use a special sign in imparting the gifts of the Holy Ghost to the Apostles, a sign that would bespeak His limitless power. This was expressed in the sound that filled all the place as the presence of God fills the universe. The tongues of fire are typical of the light and love of the Holy Ghost and of the tongues of the Apostles who proclaimed the truth of God. At Pentecost the Holy Ghost was not received by the Disciples through the Sacrament of Confirmation, but through an extraordinary dispensation of God. However, the Apostles conferred the gift of the Holy Ghost upon the faithful by a sacramental sign, the imposition of hands, which in later centuries came to be called Confirmation.

The Saviour did not prescribe the matter to be used or the manner of administering this Sacrament. He left that to the Apostles and to the Church to whom He had promised divine guidance. The imposition of hands used by the Apostles was a sign of the invisible grace which had been bestowed upon them, they being the instrumental cause in the hands of God for the direct transmission of His grace to the souls of men. Later, the Bishops confirmed by the imposition of hands and by anointing the forehead of the person with the Holy Chrism, a mixture of olive oil and

balm that had been previously consecrated by a Bishop, applying the Chrism with the sign of the Cross and using these words: "I sign thee with the sign of the Cross, and I confirm thee with the Chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost."

This sign by which the Chrism is applied is the sign by which Christ conquered sin, and every soldier should wear the insignia of the Commander who leads him to victory. The olive tree from which the oil of the Chrism is taken, remains forever green and so its oil typifies the ever refreshing, strengthening power of the Holy Ghost, while balm has delightful, special fragrance of its own which communicates itself for a distance and confers incorruptibility upon whatever it penetrates; hence the Chrism is a fitting emblem of the sanctifying grace which preserves and increases the spiritual life in the soul.

The words of the Bishop used in Confirmation denote that the fullness of power,—grace—which is being confirmed in the recipient by this Sacrament, is conferred by the threefold power of the Blessed Trinity. Hence in the method of administering this Sacrament all the conditions necessary for the confection of a Sacrament are preserved.

Every person should receive the Sacrament of Confirmation as its purpose is to bring the soul to the perfection of spiritual life that God desires for it. The soul is immortal, hence it has no age. This Sacrament can strengthen the soul of the newly-baptized infant or work its marvels in the soul of the man dying of old age. It is expedient that no soul go out of this life with less grace than God intended for it.

Even as every child needs the food that will supply the energy necessary for him to take his place in the world and do the work of a man, so the soul should have every grace necessary to help it take its place in the kingdom of

God and to do its work as a worthy soldier in the great army of Christ.

Confirmation is received but once as, like Baptism, it imprints a character upon the soul that is never effaced. By mortal sin the activity of this Sacrament is suspended in the soul, but through the Sacrament of Penance that activity is again restored. Its mark in the soul will add to its glory or increase its shame throughout all eternity. Christ Himself declared that the grace of this Sacrament, once received, abides forever in the souls of the faithful. He said:

"And I will ask the Father, and he shall give you another Paraclete, that he may abide with you forever.

"The spirit of truth, whom the world cannot receive, because it seeth him not, nor knoweth him: but you shall know him; because he shall abide with you, and shall be in you." (John xiv, 16, 17.)

The twenty-eight chapters written by Luke on the Acts of the Apostles are devoted to the heroic manner in which they did their work. Beginning with the reception of the Holy Ghost, their preaching converted thousands in a day. These chapters tell how, going from place to place, they preached, baptized, gave Holy Communion and administered Confirmation though persecution, prison and death shadowed their footsteps at every turn. So far were they from any feeling of fear that they welcomed martyrdom as a great and glorious privilege whereby, following in the footsteps of their Master, they gave their lives for God.

That mighty miracle, the Descent of the Holy Ghost on the Apostles, His effect upon their characters and upon their work as it has been manifested in the Church since that day, is proof of the abiding presence of the Paraclete. It is also a proof of the value of Confirmation by which His special sacramental grace flows through the Apostles and their successors into the souls of men.

CHAPTER XXI

THE EUCHARIST

The Eucharist cannot properly be understood from the viewpoint of sacrament alone. It must be studied as the Sacrament-Sacrifice, for it requires these two words to express all that it is. It is one as sacrament and reality but twofold in its purpose, namely, as sacrifice it is offered for all time as a representation, in a sacramental manner, of the sacrifice of the cross which once took place on Calvary for the redemption of the human race, and as sacrament to supply spiritual food and drink for all who will receive it.

The form of this Sacrament-Sacrifice, the offering of the body and blood of Christ under the appearance of bread and wine was foreshadowed in the Old Law by the sacrifice of Melchisedech, that mysterious highpriest who offered bread and wine as a sacrifice of thanksgiving to God for the deliverance of the people in the war of the four kings. (Genesis xiv, 17-21.)

The effect of the sacrament, to give spiritual food to men, was figured by the manna, that bread from heaven ("Having in it all that is delicious and the sweetness of every taste." Wisdom xvi, 20) upon which the people of God were fed and sustained during all their wanderings in the desert.

The Victim of the Supreme Sacrifice, Christ Himself, was symbolized by all the sacrifices of the Old Law, especially those offered for the expiation of sins. John had these old sacrifices in mind when upon beholding the Saviour he was inspired to exclaim, "Behold the Lamb of God," for, innocent and pure Himself, Christ was to take away the sins of the world at the price of His own life.

The sacrifice of the Paschal Lamb was the most striking and direct figure of the Passion and death of Christ. This Paschal feast was celebrated on the evening of the fourteenth day of the moon, in the month of Nisan. The flesh of the lamb was to be eaten with unleaven bread, and by all the people, and its blood sprinkled upon the doorposts of the homes of the faithful Israelites because by this sign, the blood of the lamb, the children of Israel were to be delivered from Egyptian captivity and saved from the destroying angel of death. And so it was a fitting type of the sacrifice of Christ whose blood, spilled upon the earth, would free all men from bondage and eternal death.

The lamb offered for the Paschal sacrifice must be without blemish, which was surely symbolic of the immaculate Christ.

It was upon the occasion of this feast, when Christ and His Apostles had gathered to eat the Pasch, that He instituted His Sacramental Sacrifice. He gave His body and His blood under the appearance of unleaven bread and wine, in a sacramental, unbloody manner, to remain in the world for all time as the monument, the representation of the bloody sacrifice of Himself which was to be offered on the following day on the cross of Calvary when His body would be given and His blood spilled on the earth to free the human race from bondage to sin, to save the children of God from everlasting death and to supply all those who would receive Him with spiritual food and drink.

Natural revelation could never give us the truths made known to us by supernatural revelation, but it is wonderfully effective in helping us to understand the divine teaching. No one ever realized its value in this regard more than the "Angelic Doctor of the Church," St. Thomas, or used it with more telling effect even when writing on a subject so deeply supernatural as the sacraments, and especially the sacrament of the Eucharist. He says:

"The Church's sacraments are ordained for helping man in the spiritual life. But the spiritual life is analogous to the corporeal, since corporeal things bear a resemblance to spiritual. Now it is clear that just as generation is required for corporeal life, since thereby man receives life; and growth, whereby man is brought to maturity: so likewise is food required for the preservation of life. Consequently, just as for the spiritual life there had to be Baptism, which is spiritual generation; and confirmation, which is spiritual growth: so there needed to be the sacrament of the Eucharist, which is spiritual food" (*Summa,* iii, Q 73. Art. 1-2).

All of the sacraments are holy because in the hands of God they contain and convey a sacred grace which in some of the sacraments is necessary and in all of them is of incalculable value, and advantageous to the temporal and eternal good of man. The Eucharist is often rightly called the King among the seven sacraments for while it is a sacrament in every sense of the word it contains without qualification the sacred thing which it signifies and conveys, namely, the Body and Blood of Christ. The other sacraments contain the sacred thing which they convey only in relation to something else. For instance, the water and the words used in Baptism; the chrism, the sign of the cross and the words used in Confirmation are sacraments only when related to the power of the Holy Ghost and are being used in applying that power to the person baptized or confirmed. These sacraments and the grace of which they are the sign and the instrumental cause, pass into the soul of the person, leaving an indelible character there which will remain for all eternity; but the Holy Ghost does not continue to be in or united with the water, chrism or words after the sacrament and grace has been applied to the soul, because the purpose of these sacraments, to glorify God and give grace to man, has been accomplished in the sacramental act.

On the other hand, in the sacrament of the Eucharist the words of God *change the nature of the matter of the sacrament.* By the power of God the substance of the bread and wine is changed into the Body and Blood of Christ; only the appearance of bread and wine remains, hence the sacrament is completed in the consecration and with its reality will continue under this appearance as long as the species remain uncorrupted. St. Thomas makes this clear in the following sentence:

"The Body of Christ remains in this sacrament not only until the morrow, but also in the future, so long as the sacramental species remain: and when they cease, Christ's body ceases to be under them, not because it depends on them, but because the relationship of Christ's body to the species is taken away, in the same way as God ceases to be the Lord of a creature which ceases to exist" (*Summa,* part iii, Q 76 A 6, pp. 298-9).

There is another important reason why the sacrament of the Eucharist is different from the other sacraments that cluster around it. The Body and Blood of Christ which is the substance of this sacrament is intended, not only as a spiritual food and drink for the soul, but also as a sacramental representation of His Body and Blood as they were here on earth, after His death on the cross until His resurrection. If the Eucharist is to "show forth the death of the Lord until He come" then of necessity it must contain, not the substance of bread and wine that has been blest for sacramental use, but the very essence of Christ Himself; and this true Body and Blood of the Redeemer must continue on the altars of the Church until the end of time or that greatest of all historical events, the Passion and death of Christ would be, at least a part of the time, without a living representation or monument in the world.

Matthew, Mark and Luke tell of the institution of this Sacrament-Sacrifice at the Last Supper. In the Gospel of Matthew we read:

"And whilst they were at supper, Jesus took bread, and blessed, and broke: and gave to his disciples, and said: Take ye, and eat, This is my body.

"And taking the chalice, he gave thanks, and gave to them, saying: drink ye all of this. For this is my blood of the new testament, which shall be shed for many unto the remission of sins." (Matthew xxvi, 26-28.)

Luke gives the same story of the consecration of the bread and wine and also tells of Christ's desire to institute this sacrament. He told them of His coming Passion and death, commanding them to do all things that they had seen Him do in relation to His sacramental sacrifice.

The words "substance" and "concomitance" appear frequently in the explanations of the manner in which Christ is whole and entire in this sacrament under the appearance of bread and wine and so it may be well to give their definitions, that we may have a clear understanding of them as they are used in this connection.

"Substance; to be under, or present. That which underlies all outward manifestation, substratum; that in which properties inhere; that which constitutes anything what it is; real essence. The most important element in any existence."

"Concomitance emphasises the ideas of attendance or association; as one thing, circumstance, time or person accompanies or attends upon another."

The words and actions of Christ were always divinely simple, but His clarity of thought and action was never more evident than in His institution of this Sacrament-Sacrifice. It would seem as if, just because of the sublime mystery of this act of God, the transubstantiation, that divine Wisdom determined to express it in words that could never reasonably be questioned. In that day, as in the ages that followed, many refused to believe them; others have attempted to change their meaning or to interpret them according to their own conception, but regardless of every attack, here

they are in our own generation just as they came from the lips of Christ. The sophistry of centuries has not succeeded in confusing their message or in defeating their purpose and the splendid defenses of the ablest men in the Church have not made them more clear, or less a mystery.

Christ established His Sacrament-Sacrifice two thousand years ago. Let us reflect on His words and actions in the hour of its institution in order that we may know, by the light of the twentieth century understanding of them, what we have the right to expect would be present if the power of God were there to fulfill them.

First we will examine them as to their sacrificial meaning. According to the Apostles, Christ told them of His approaching Passion and death; of the natural, bloody sacrifice which He would offer to God from the cross of Calvary in a few hours. Then taking the bread, He blessed it and said: "THIS IS MY BODY, WHICH IS GIVEN FOR YOU." "And in like manner the chalice also, saying: THIS IS THE CHALICE, THE NEW TESTAMENT IN MY BLOOD, WHICH SHALL BE SHED FOR YOU."

What change did these words of Christ bring about in the bread and wine which He held in His hands? From the story of the Apostles there was no change in the appearance or accidents of either. They no more resembled the Body and Blood of Christ than they had before the words were spoken. The dimensions of the bread and wine had not changed into the dimensions of the Body and Blood of Christ who stood before them. The change must have been in the substance, "in that which underlies all outward manifestation." If He had the power of God with which to ratify His words, then, instantly as they were spoken, the substance of the bread and wine was changed into the substance of the Body and Blood of Christ.

The words of Christ used in the institution of His Sacrament-Sacrifice express its purpose,—to perpetuate or

represent in the world for all time His Body and Blood as they were in their sacrificial state when He offered Himself to His Father on the Altar of the Cross as the perfect Sacrifice for the sins of the world. However, from the moment of the Incarnation there was never any separation of the Body, Blood or Soul of Christ from the Divinity of God, and at His Resurrection the Body, Blood and Soul of Christ, separated in death, were eternally reunited. Therefore, at the words of Consecration, Christ, whole and entire, becomes present on the Altar, both under the species of bread and of wine. Because of the inseparability of Christ, Body, Blood, Soul and Divinity, one cannot be present without the other.

"Already at the Last Supper, when Christ instituted the Eucharist, He offered His Body and Blood in a real sacrifice. The Evangelists relating the institution of the Eucharist, use in the original Greek, the present, not the future tense, 'This is My Body which *is being given* for you,' 'This is My Blood which *is being shed* for you,' as if they would infer, that already at the Last Supper, Christ offered Himself, His Body and Blood in the condition they were then in, for a real and actual sacrifice.

"Again, St. Luke says, xxii, 20: 'This is the Chalice, the New Testament in my Blood, which is being shed (in the Greek) i.e. Chalice or the contents of the Chalice, the Blood, in as much as it is present or becomes present in the Chalice. These words exclude the explanation, that at the Last Supper, Christ's Blood became present, which and in as far as it was shed on the Cross; for at the Sacrifice of the Cross, the Chalice or the Blood in the Chalice, was not shed, but simply the Blood in the Body of Christ. Therefore we may say as a general rule: Christ's Body and Blood become present at the Consecration under the appearances of bread and wine, IN THAT CONDITION OR STATE IN WHICH THEY ARE AT THE TIME WHEN THE WORDS OF CONSECRATION ARE PRONOUNCED.

"The words of Consecration effect what they mean; *directly or by virtue of the words:* 'This is My Body' becomes present the Body of Christ, *directly or by virtue of the*

words: 'This is the Chalice of My Blood,' becomes present the Blood of Christ in the Chalice. But since Christ's Blood and Body are now inseparable from one another, and from His Soul and Divinity, *by way of concomitance, or connection,* i.e. on account of the Hypostatical Union, the whole Living Christ as He is now glorified and impassible in Heaven, i.e. Body, Blood, Soul and Divinity, become present under both species, Bread and wine, when the words of Consecration are spoken" (According to Scheeben).

If the layman is to understand something of the wonder and beauty of the Eucharist, he must have clearly in mind the difference between a natural sacrifice and a sacramental sacrifice, and this can only be gained by a careful study of the meaning of the word sacrament as it is used in Christian teaching. He must know that a sacrament is a material, visible thing which by the power and in the hands of God becomes the sign and instrumental cause of an invisible, spiritual grace which is necessary to the vitality and life of the soul and which is conveyed to the soul by the means of the visible sign, sacrament.

"In the beginning" God created a universe without any previously existing substance. He said: "Let there be Light!" And immediately, by the power of His Will and Word, light came into being, visible to all men and for all time. But in the sacraments God created, as it were, a new field of action for His power, unlike either the natural or the spiritual world. He created a sacramental world in which He uses visible, material things as signs and causes of spiritual energies or graces with which He enriches the souls of men.

Now the death of Christ on the cross was a natural, bloody Sacrifice, visible to all who were present. His Passion was begun in the Garden of Gethsemane. It was prolonged in His trial and scourging before Pilate; in the crowning with thorns, the blows, insults and humiliations inflicted upon Him by the Roman soldiers in the Hall of Pilate; in the carrying of the cross on the road to Calvary,

that path upon which His very footstep was outlined in the blood which was flowing from His wounds. It was intensified when, nailed to that cross, He was lifted above the maddened throng which with blows, jeers and blasphemies were thirsting for His blood. His Passion reached its climax in the awful thirst caused by the slow draining of the blood and secretions from His body and in the deadly loneliness of the man who felt himself deserted by those whom He loved and even abandoned by His God. All of this torture belonged to His natural Sacrifice. It was inflicted on the sacred Victim while living in His mortal, passible body and it culminated in His death when in a loud voice He cried: "It is consummated. Father into Thy hands I commend my spirit." Thus the natural sacrifice was begun, carried forward and completed. All the grace the human race has, or ever will receive since the Fall, was merited by that Sacrifice. Nothing can be added to it or taken from it.

The institution of the Sacramental Sacrifice is an entirely different action from the Sacrifice of the Cross. While no one can think of the Sacrament-Sacrifice without being reminded of the scenes of Christ's Passion and death, they are not a part of it. When, at the Last Supper, Christ changed the substance of the bread and wine into the substance of His Body and Blood, the change was wrought by transubstantiation, the sacramental act of the Omnipotent God, and not by the malice of men.

In His Sacrament-Sacrifice Christ left Himself in His treasure house, the Church, in that mode of existence when He was the Perfect Sacrifice in order that it might have for all time His Body and Blood in their true sacrificial state to offer God as a gift befitting His Majesty and as Sacrament to offer man for the sanctification of his soul. As we consider this Sacrifice of the Mass we must think of the whole Personality of Christ with His human and Divine

natures as present on the Altar, not by the words of Consecration, but by concomitance. Of this manner of presence St. Thomas says:

"It is absolutely necessary to confess according to the Catholic faith that the entire Christ is in this sacrament. Yet we must know that there is something of Christ in this sacrament in a twofold manner: first, as it were, by the power of the sacrament; secondly, from natural concomitance. By the power of the sacrament, there is under the species of this sacrament that into which the pre-existing substance of the bread and wine is changed, . . . for instance, by the words—This is my body, or, This is my blood. But from natural concomitance there is also in this sacrament that which is really united with that thing wherein the aforesaid conversion is terminated. For if any two things be really united, then wherever the one is really, there must the other also be: since things really united together are only distinguished by an operation of the mind.

"For since the God-head never set aside the assumed body, wherever the body of Christ is, there, of necessity, must the God-head be; and therefore it is necessary for the God-head to be in this sacrament concomitantly with His body. . . .

"On the other hand, His soul was truly separated from His body. . . . And therefore had this sacrament been celebrated during those three days when He was dead, the soul of Christ would not have been there, neither by the power of the sacrament, nor from real concomitance. But since 'Christ rising from the dead dieth now no more' (Rom. vi, 9), His soul is always really united with His body . . . the body of Christ is present by the power of the sacrament, but His soul from real concomitance" (*Summa,* part iii, Q 76, Art. 1).

"For the body of Christ is indeed present under the species of bread by the power of the sacrament, while the blood is there from real concomitance, as stated above (A. I. ad 1) in regard to the soul and God-head of Christ, and under the species of wine the blood is present by the power of the sacrament, and His body by real concomitance, as is also His soul and God-head; because now Christ's blood

is not separated from His body, as it was at the time of His Passion and death. Hence if this sacrament had been celebrated then, the body of Christ would have been under the species of bread, but without the blood; and under the species of wine, the blood would have been present without the body, as it was then, in fact. . . .

"In Christ's Passion, of which this is the memorial, the other parts of the body were not separated from one another, as the blood was, but the body remained entire, according to Exodus xii, 46: 'You shall not break a bone thereof.'

"As stated above, the body of Christ is not under the species of wine by the power of the sacrament, but by real concomitance: and therefore by the consecration of the wine the body of Christ is not there of itself, but concomitantly" (*Summa*, part iii, Q 76, Art. 2).

The Eucharist is a true sacrifice for two reasons. First, it is the image, the representation of the natural sacrifice of the cross which was offered for the salvation of the human race, and second, because of Christ's command, "Do this in commemoration of me," the priest in his sacramental character represents Christ and when he pronounces the words of Christ's consecration, This is my Body, This is my Blood, the Body and Blood of the Redeemer are as truly immolated and offered on the altar for the salvation of men as they were on the cross when Christ gave His life for the world, and cried, "It is consummated."

"The sacrifice of the Mass, then, is this, that we have a separation between Christ's Body and Christ's Blood brought about, not by a fiat of God's omnipotence, irrespective of any precedent or human connection, but as a prolongation, as the inward kernel of reality, of the whole commemorative rite which historically, and as an unbroken chain of remembrance, is linked up with the dead Christ on the cross. Separation of Body and Blood on the altar in itself, absolutely considered, would not make a sacrifice; nor would a figurative rite make a true sacrifice; but the two together, one as the human act of commemoration, and the other as the divine prolongation, the in-

finitely real inwardness of the same act, make the Eucharist sacrifice. Were we to admit that in the sacrifice of the Mass there is some mysterious change in the state of Christ's self, this change would not be anywhere else than in His body and in His blood, as the words of consecration do not signify anything sacramentally beyond Body and Blood" (*Key to the Doctrine of the Eucharist*, Vonier, p. 112).

When we understand that the change of the bread and wine is not in their appearance or dimensions but in their substance it is easy to see how the Eucharist can be offered on numberless altars and received by innumerable people at the same moment.

We know that the substance of wheaten bread is whole and entire in every particle of wheaten bread no matter where we find it, or how many times it has been broken, and the whole substance of the wine is also in every drop of the wine, no matter how many times divided. Therefore, as it is the substance of the bread and wine that is changed into the Body and Blood of Christ, this change can be brought about wherever there is bread and wine and a duly authorized priest to perform the rite of Consecration, just as easily as bread and wine can be present in millions of homes and be partaken of by millions of people within the same hour; this is accomplished without regard to the natural dimensions of Christ's Body and Blood and without movement of either from place to place.

Bread and wine can be said to be definitely in a certain locality because they are outlined and circumscribed by their own form and dimensions and in these forms and dimensions they are compared with the place which they occupy; that is, a certain piece of bread and a certain cup of wine are in a certain locality at a given time and to be elsewhere they must be moved by some human agency. But the dimensions of the sacrificial Body and Blood of Christ cannot be outlined or circumscribed by the form or dimensions of

bread and wine for they have no connection with them and it cannot be said that they must be moved in order to be on the altar for the Consecration. The bread and wine in their proper form, dimensions and substance must be placed on the altar, then by the power of God, when the words of Consecration are spoken by the priest the substance of the bread and wine is changed into the Body and Blood of Christ, not because of movement from place to place on the part of Christ, but by the divine act of transubstantiation, and by the power of the Sacrament His Body and Blood are all that is there. His Soul and His Divinity are also present in the Sacrament but they are there by concomitance, because they belong to the Body and Blood and hence always accompany them. Therefore when the Eucharist is offered as a Sacrifice the whole Personality of Christ, Body, Blood, Soul and Divinity is offered, because they exist as one; and when the Eucharist is received as a Sacrament, whether it be under the appearance of bread or wine, the whole Christ is received, Body, Blood, Soul and Divinity, for since the resurrection they are never separated.

The words of Christ used in the institution of the Eucharist, "This is my Body which is given for you. This is my Blood which shall be shed for the remission of sins" could have but one meaning, that He was placing before them under the sacramental species His Body and Blood in their sacrificial state. And when He said, "Take ye and eat. Drink ye all of it," He could only mean that He was giving them, under the appearance of bread and wine, His Body and Blood for food and drink for a spiritual nourishment through which man's soul could be changed into a fitness for eternal life as the adopted child of God.

In this Sacrament of the Eucharist we see how well Christ has fulfilled His promise given in the sixth chapter of St. John, when He told his followers that He would give His

Body and Blood as the spiritual food that would give everlasting life to the soul:

"Amen, amen, I say unto you: Except you eat the flesh of the Son of man, and drink his blood, you shall not have life in you. He that eateth my flesh and drinketh my blood, hath everlasting life: and I will raise him up in the last day. . . .

"He that eateth my flesh, and drinketh my blood, abideth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, the same also shall live by me." (John vi, 54-58.)

The matter used in this sacrament is very appropriate, for bread and wine, properly used, are considered healthful for the body of man, and as the Body and Blood of Christ is the food and drink *par excellence* for the soul it is a wise provision of God that they have been given to man under the appearance of foods desirable for the body and palatable to the taste. We can readily understand that there could be no energy or grace given to the soul of man that could compare, in any sense, with the substance of Christ's sacred Body and Blood, accompanied by His immortal Soul and the Divinity of the God-head, Father, Son and Holy Ghost. Yet if the substance of all these were offered to man in the form and dimension of Christ's natural body and blood the human senses would never be able to separate the idea of the invisible, spritual substance from the appearance of human flesh and blood sufficiently to partake of them; for to eat the flesh or drink the blood of a human being would always be repugnant to civilized man.

In the sixth chapter of St. John where Christ tells them that His flesh and blood is the bread sent down from heaven for the life of the world, He assures the unbelieving and horrified Jews that they will see Him ascend whole and entire in His visible, natural body, to His Father, hence they could understand that they were not to consume His flesh

or drink His blood in their natural state as they would eat the flesh and drink the blood of an animal, but that He would leave them the substance of His body and blood in an invisible, spiritual manner, yet no less His real body and blood:

"Doth this scandalize you? If then you shall see the Son of man ascend up where he was before? It is the spirit that quickeneth: the flesh profiteth nothing. The words that I have spoken to you are spirit and life." (John vi, 62-64.)

All things are possible to God, hence the natural appearance of the Body and Blood of Christ were not at all necessary when He desired to give the invisible substance of His flesh and blood as spiritual nourishment for the soul. It is easily within the power of God to give the real, true substance of His Body and Blood, sacramentally, under the appearance of bread and wine or any other form of matter which He might choose. Therefore, when the followers of Christ receive the sacrament of the Eucharist they see with the eyes of faith that every power of Christ, Body, Blood, Soul and Divinity, all the fruit of His Passion and death on the cross, are being poured into the soul, while with the eyes of the senses they behold the appearance of bread and wine, which are neither shocking nor repellent to the human mind.

There can be no question about the fact that Christ instituted this Sacrament-Sacrifice, or that He said "This is my Body which is given for you. This is my Blood which shall be shed for the remission of sins," hence, to deny the reality of the Eucharist would be to put Christ, His life and teaching outside the realm of truth. If Christ was God, as He claimed and as He proved Himself to be by His mighty miracles, then to believe in His power to change the substance of bread and wine into the substance of His Body and Blood would offer no difficulty to the human mind as we have so many proofs of the limitless power of God to

justify us in believing that whatsoever He wills is easily possible to Him.

We do not question the fact that God created the universe, with its many marvelous forms and forces, because our minds are unable to understand how anything so material and evident to the senses could be brought out of nothing but the power of His word and will. It is more reasonable and scientific to believe that an infinitely conscious, intelligent, all-powerful God created the universe out of nothing than to believe that the universe which in itself is neither infinite, conscious nor intelligent, created itself out of nothing, and we must believe one or the other to be true, for the universe is here and at some distant period it must have been brought into existence without having any previously existing substance. Then why should we question the power of God to change the substance of one thing into the substance of another without changing its natural appearance just because we cannot understand how it is done? It would be far more difficult to believe that the God of the universe would find it necessary to attempt to deceive His creatures by telling them that He would do something for them which He did not intend to do, or that He was unable to accomplish in fact a good which He desired and willed, for them. We are bound by the facts to believe one or the other, and the latter belief would be both unreasonable and unscientific.

The partaking of natural food not only serves the purpose of strengthening and rebuilding the body, it also has a social function of the first order. Men gather around the banquet board not only for the individual benefit to themselves, but also to promote harmony, friendship and progress in human society. So the Eucharist also has a social significance of a vastly greater importance. If but one communicant appear at the banquet table of Christ he does not receive alone, for at that sacred feast he is in communion

with the whole Church and with all those who are receiving this spiritual nourishment at any altar in the world. Neither is he receiving it for his own benefit alone, but for the further purpose of promoting the cause of Christ in the world, and the harmony, peace and love which will result in the salvation of all who as one family eat and drink at this wedding Feast of God to which all men have been invited. Writing of this phase of the Eucharist, Abbot Vonier says:

"If this mystery becomes the constant occupation of society, its daily deed, its chief concern, its highest aspiration, then society is saved. . . . The ideal world of which the saint dreams is a human society where there is practical knowledge of the meaning of the Eucharistic Sacrifice, where men and women have a clear comprehension of the divine mysteries, and where purity and justice are cherished because without them men would be unfit for the communion of the body of God" (*Key to the Doctrine of the Eucharist*, p. 257).

The command of Christ to His Apostles to carry on what they had seen Him do, has kept this Sacrament-Sacrifice ever present in the world. In every generation since the days of Christ he who will receive it has had this celestial food which works a spiritual marvel in his soul:

"He who receives this sacrament does not assimilate the body and blood of Christ into his own body and blood as he does when he partakes of natural food, but through this spiritual food he is changed into a new life; Christ absorbs man into His own Being and all who receive Him worthily enter into a new brotherhood with their Redeemer and with each other" (*Christian Mind*, Vonier).

With all the glory that was bestowed upon Adam and Eve in their creation it was not given them to be incorporated into the Being of the Father by partaking of the Body and Blood, Soul and Divinity of the Incarnate God.

The prayer which Christ offered for His Apostles just

before He instituted the Eucharist included all who would believe on Him through their teaching, and that prayer has never failed before the throne of God, for all who receive this Sacrament worthily are not only one with each other, but they are also one with Him and one with the Father:

"And not for them only do I pray, but for them also who through their word shall believe in me. That they may all be one, as thou, Father, in me, and I in thee; that they also may be one in us." (John xvii, 20, 21.)

The grace of the Eucharist is not intended to destroy sin in the soul or to remit the punishment due to sin. Its purpose is to nourish the soul and increase the grace already there; to further strengthen and fortify the spirit of man against the disease of sin and moral decay which results in spiritual death; hence this Sacrament can be received worthily only when the recipient is already living the life of grace.

The purpose of natural food is to nourish and rebuild the body, but first the body must be born through generation. For the early years of the infant's life it must be nourished by its mother's milk or the equivalent. But in its adolescent and adult life it must receive the stronger food of bread and meat. If the body is ill it must be treated by other curative methods before it receives food, or the nourishment, be it ever so good in itself, will do more harm than good.

The Eucharist is applied to man's soul after much the same manner. First it must be born into the spiritual life through the regeneration of Baptism. Its early growth and development depend largely upon the sacramental milk of Confirmation, but eventually it must receive the stronger food of the Sacramental Body and Blood of Christ if it is to grow strong and beautiful in its spiritual life. But if after Baptism the spirit of man falls into mortal sin, the Bread of Eternal Life must be withheld until the healing balm, the medicine of the soul, the Sacrament of Penance cures its

sickness and fits it to receive and make proper use of this spiritual food, without which it could not long resist the natural and supernatural evils that threaten its life from within and without. However, if it is impossible for a man to receive the Sacrament of the Eucharist because he is ignorant of its existence or for other reasons over which he has no control, if he has the desire for God and to do His holy will in so far as he knows it, God in His mercy will supply the grace necessary for that man to save his soul.

Because the Eucharist, like the natural food for the body, is for the purpose of strengthening and rebuilding the soul, curing its lesser evils, venial sins, and fortifying it against mortal sins, thus preparing it for an eternal life of glory with God, it is transitory in its effect and must be repeated at proper intervals. How could we expect food, no matter how nourishing, to overcome our slight indispositions and protect us against decay and death if we eat that food only once a year? It would be impossible. Then how can we expect to nourish the soul, to keep it healthy, beautiful and free from the deadly disease of mortal sin and moral decay if it is not frequently invigorated with the Bread of Eternal Life?

Natural revelation could never give us the sublime teaching that man needs the very essence of the God-head implanted in his soul that by contact with this Divine Life, he may be changed, lifted up as it were to his God, and so prepared to serve Him and to live with Him in His eternal glory. But there is a natural law of God with which we are all familiar that functions on a principle closely resembling His supernatural law which operates in the Sacrament of the Eucharist.

As far as we can judge from what we see, the highest purpose of the life elements in the earth, plant and animal is to build the manifestation called the human body. But it is impossible for these to accomplish this of themselves.

They must come into contact with the life or spirit of man, and man alone can make this contact. When he eats and drinks he absorbs these elements and they are changed, fitted as it were to serve him in his physical body,—to be at one with him for time and, according to Christianity, after the resurrection for eternity.

In so far as we can know anything of man through his desires and instincts, his highest destiny is to serve God in this world and live in happiness with Him for all eternity. According to the operation of the natural law which has just been discussed, if this destiny of man is to be fulfilled, the life or spirit of man while yet in this world must come into contact with the Life of his Creator, and only God can establish such a relation. It is the teaching of the Church that when man, under proper conditions, comes into contact with Christ in the Holy Eucharist he is lifted up to the Sacred Humanity of His Redeemer, and while in that state of grace the nature of the sinful man is changed and he is fitted and prepared to serve God and to live at one with Him for all eternity. Far from contradicting, this natural law is in perfect harmony with the words of Christ when He said: "He that eateth My flesh, and drinketh My blood hath everlasting life: and I will raise him up on the last day. For My flesh is meat indeed; and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, abideth in me, and I in him."

CHAPTER XXII

PENANCE

PENANCE is a Sacrament instituted by Christ for the purpose of remitting sin committed after Baptism. In this Sacrament the action on the part of the penitent and of the priest is both the sign and the matter of the holy thing that is conferred.

By contrition for and confession of his sins to a duly authorized priest the penitent presents the quasi-matter or parts of the Sacrament of Penance. The words and actions of the priest used in absolving the penitent are the outward signs and form which complete the Sacrament.

The Sacrament of Penance has no effect in regard to Original sin or any form of sin committed before Baptism. They are all remitted, both as to their guilt and punishment by that first Sacrament. Penance deals principally with mortal sin, committed after Baptism, but it is also effective for venial sins, which are defects in the soul if they are committed by the consent of the free-will. If man is not guilty of sin after Baptism he would not need this Sacrament any more than a man in perfect health would need medicine.

To live in this world man must be born, he must grow, he must receive food and drink. If he has some special work to do or office to fill he must be trained for his exalted position; he must receive his authority from the proper source and he must increase his physical and mental powers to the extent necessary to perform his task. But unless he falls ill he does not need to seek the aid of a physician or take medicine.

So it is with the man born into the spiritual world through Baptism, whose soul powers have been increased by Confirmation, who has received food and drink from the Holy Eucharist, and the necessary authority and strength for a certain state of life, such as Holy Orders or Matrimony. But if he does not fall ill of mortal sin he does not need the spiritual medicine, the Sacrament of Penance to heal his soul. He could live his lifetime and receive the other Sacraments without it. But, unfortunately, like perfect health in the body, perfect health of the soul cannot be said to be true of any man. The Scriptures tell us that even the just man falls seven times a day, hence the dire need of this great Sacrament which heals the spiritual ills that kill the soul. After Baptism no other Sacrament can be licitly received unless the soul has been freed from mortal sin by the Sacrament of Penance, where that is possible, or by the desire for it, by perfect contrition, when to actually receive it is impossible.

The importance of supernatural energy or grace in the human soul and the ways of obtaining it bear some likeness to the need of physical energy in the body and the means by which it is gained. It is evident that a constant inflow of energy is necessary for man's life and health and there are two ways of getting it. The first is through matter, such as food, water, air and sunlight. These are the visible external signs by which the invisible energy or force is conveyed to the body. The other way is by exercise, and this depends entirely upon the man himself. His own actions are the visible means by which he draws the hidden energy of the natural world into his body.

The life and well-being of the body are important only because the body is a part of man's nature and the dwelling place of the soul. The fact that God has provided so abundantly for it is sufficient proof that the spirit of man, created in His likeness, is also richly supplied with the

supernatural energy necessary for its continued life and well-being.

While in this world man can work only through his senses and with physical things, so God uses matter as the visible sign or means of conveying spiritual energy to his soul. All the Sacraments except Penance and Matrimony are bestowed upon him through visible matter: water, chrism, bread, wine, etc. The invisible, supernatural life which they convey to the spirit of man requires for its efficacy in the soul only faith on his part and the proper preparation to receive it. The invisible life or grace in the Sacraments of Penance and Matrimony is conveyed to the soul through the action of man. The human acts of contrition, confession and satisfaction on the part of the penitent, and the absolution on the part of the priest, in the case of Penance; the mutual consent and vows of fidelity on the part of the contracting parties in the case of marriage, constitute the outward signs of these two Sacraments and if these acts are lacking in fact or intention the grace or energy is not received.

In the Sacraments where corporeal matter is the sign, the matter needs to be applied by a duly ordained minister of the Church. He stands in the place of Christ, which indicates that the power which operates in the Sacraments is derived from the Passion of Christ; but in the Sacrament of Penance human action takes the place of corporeal matter and as these actions proceed from internal inspiration this grace is not applied by the minister, but by God working inwardly in the soul of the penitent, while the priest completes the Sacrament when he absolves the penitent in the name of God.

The Sacrament of Penance is called the Sacrament of the dead because it takes away mortal sin, which is the death of the soul. It reminds us of the past because its grace is derived from the Passion and Death of Christ. It is the present cause of sanctification for it restores man to

the friendship of God. It is indeed a prophecy of the future, for while it remains it is an assurance of a life of eternal happiness.

In this study of Penance it may be helpful to state just what constitutes mortal and venial sin that we may the better appreciate the necessity and value of this Sacrament.

"Mortal sin is a grievous sin against the Law of God. This sin is called mortal because it deprives us of spiritual life, which is sanctifying grace, and brings everlasting death and damnation to the soul. To make sin mortal three things are necessary: a grievous matter, sufficient reflection, and full consent of the will" (*Catechism of Christian Doctrine*).

"The true malice of mortal sin consists in a conscious, voluntary transgression of the eternal law, and implies a contempt of the Divine Will, a complete turning away from God, our true last end, and a preferring of some created thing to which we subject ourselves. . . .

"It is the right of reason to rule the lower faculties, and when the disturbance arises in the sensual part the reason may do one of two things: it may either consent to the sensible delectation (pleasure) or it may repress and reject it. If it consents, the sin is no longer one of the sensual part of man, but of the intellect and will, and consequently if the matter is grave, mortal. If rejected no sin can be imputed. . . . The inordinate motions of the sensual appetite which precedes the advertance (attention) of reason, or which are suffered unwillingly are not even venial sins" (*Catholic Encyclopedia,* vol. xiv, p. 8).

"Venial sin is a slight offence against the Law of God in matters of less importance, or in matters of great importance it is an offence committed without sufficient reflection or full consent of the will. The effects of venial sin are the lessening of the love of God in our hearts, the making us less worthy of His help, and the weakening of the power to resist mortal sin" (*Catechism of Christian Doctrine*).

(Example) "A friend will refrain from doing anything that of itself will tend directly to dissolve friendship while allowing himself at times to do what is displeasing to his friends without destroying friendship" (*Catholic Encyclopedia,* vol. xiv, p. 10).

The Sacrament of Penance was foreshadowed in the Old Law as to the sorrow for, confession of, and the satisfaction required for sin. We read:

"Now therefore saith the Lord: be converted to me with all your heart, in fasting, and in weeping, and in mourning. And rend your hearts, and not your garments, and turn to the Lord your God: for he is gracious and merciful, patient and rich in mercy." (Joel ii, 12, 13.)

"He that hideth his sins, shall not prosper: but he that shall confess, and forsake them, shall obtain mercy." (Proverbs xxviii, 13.)

"The Lord spoke to Moses, saying: Whosoever shall sin, and despising the Lord, shall deny his neighbor the thing delivered to his keeping, which was committed to his trust; or shall by force extort anything, or commit oppression: Or shall find a thing lost, and denying it, shall also swear falsely, or shall do any other of the many things, wherein men are wont to sin;

"Being converted of the offence, he shall restore all that he would have gotten by fraud, in the principal, and the fifth part beside to the owner, whom he hath wronged. Moreover for his sin he shall offer a ram without blemish out of the flock, and shall give it to the priest, according to the estimation and measure of the offence. And he shall pray for him before the Lord, and he shall have forgiveness for everything in doing of which he hath sinned." (Leviticus vi, 1-7.)

St. Paul tells us why the signs and figures of the Old Law were replaced by the reality of the New Law:

"There is indeed a setting aside of the former commandments, because of the weakness and unprofitableness thereof: (For the law brought nothing to perfection), but a bringing in of a better hope, by which we draw nigh to God." (Hebrews vii, 18, 19.)

Zacharias foretells the Passion of Christ from whose wounds would spring forth the fountain of grace which He would establish for the cleansing of sin, and which would never fail of its purpose. (xii, 10.)

Isaias promised that through the expected Saviour all sin, shall be washed clean from the soul; that He will find a way to blot out all iniquity as though it had never been:

"If your sins be as scarlet, they shall be made as white as snow: and if they be red as crimson, they shall be as white as wool." (Isaias i, 18.)

In beginning His work Christ first established the necessity of repentance for sin (Luke v, 31, 32), and the action required of the penitent in His portrayal of the Prodigal Son. He taught the necessity of confession and the spirit of contrition, humility, sincerity and forgiveness which must be in the heart of the penitent if his cry for mercy is to be heard. (Luke xv, 11-24.) Again, the parable of the king and his punishment of the debtor who, while himself forgiven, refused to forgive the debt of a fellow servant, lays special stress on the necessity of the spirit of forgiveness in the penitent. (Matthew xviii, 35.) The spirit required of him is instanced by the Publican, who, praying in the temple "stood afar off and would not so much as lift up his eyes toward heaven; but struck his breast, saying: O God, be merciful to me a sinner," and who went down to his house justified rather than the self-complacent Pharisee. (Luke xviii, 13, 14.)

Christ not only taught implicitly that the sinner must confess his sins in a spirit of sorrow and sincerity but He also designated explicitly those to whom he should confess his offences. He prepared and left in the world a tribunal of justice before which the sinner must appear, a tribunal to which he promised divine guidance in its power to weigh and measure human guilt, in its judgment to bind or loose sin according to the repentance of the sinner, and to prescribe the satisfaction required for the remission of the punishment due the sin. In the sixteenth chapter of Matthew we read how Christ founded His Church, promised that the power of evil should not prevail against it and

delegated to it the power of binding and loosing sin. (Matthew xvi, 18, 19.)

Appearing to His Apostles, Christ tells them of the power he is conferring upon them, from whence it comes, and that one of the most important works they have to perform is the forgiveness of sin. (John xx, 21-23.)

The healing of the soul from the deadly disease of sin cannot be demonstrated to the human intellect because mortal eyes cannot behold the spirit of man. Christ knew how difficult it was and would be for humanity to believe that God would delegate to man the power to forgive sin, or to believe that when the priest, acting as the minister of God, spoke the words of absolution the soul would be perfectly healed and made clean and beautiful in the sight of its Creator; hence He gave them an example in the healing of the body from a paralyzing disease which had baffled human skill and so could only be accomplished by the power and will of God. This they could see and thus have reason to believe His word when He told them that God had given the power to forgive sin and heal the soul to those whom He would ordain for the work, and that the healing of the soul was no more difficult, and is as completely accomplished, according to the divine decree, as the healing of the body which they had witnessed. (Matthew ix, 2-8.)

In order to judge whether or not the Sacrament of Penance is in accordance with human reason and experience we must examine the word penance as to its relation to the words contrition, confession and satisfaction, all of which are parts of the Sacrament of Penance.

The dictionary tells us that penance means sorrow for something done in the past, and as such it always has the element of suffering either in body or mind and sometimes both. To repent is to deplore something one has done and that sorrow has a twofold nature. It may be only a natural emotion amounting to a passion which often excites only

bitterness and discouragement in the mind. This emotion moves the body to tears and other chemical changes which if persisted in, like all other uncontrolled emotions, will work incalculable harm to the body and sometimes to the mind. On the other hand, if the penance or sorrow is controlled by the will and the penitent chooses the right action in regard to the thing deplored, that is, a determination to right the wrong in so far as that can be done, and to avoid for all future time a repetition of the evil action, then penance becomes of inestimable benefit.

With this understanding we see that sorrow or actual penance is a part of the Sacrament of Penance as instituted by Christ. It is the first step necessary in the reformation of a wrong mode of action; it is conducive to physical and mental harmony because the penitent does not grieve for evil actions as present with him. To continue his evil deeds would be contrary to the Sacrament of Penance. Neither would it be the act of reason to grieve for past evil actions with the idea of making them undone; that would be impossible. But the sorrow of the Sacrament of Penance is disapproval and hatred of past wrong actions with the intention of doing whatever is possible to remove and destroy their results.

Sacramental Penance is based on hatred of sin because it offends God who is infinitely good and worthy of all man's love and obedience; because man loves and desires God above all else that he knows. This would be perfect sorrow and would be sufficient to win pardon for sin if it were impossible to receive the Sacrament of Penance, either because of lack of opportunity or ignorance of its existence. But this sorrow could never win pardon without the Sacrament of Penance if that lack were caused by neglect or by contempt of the Sacrament.

However, there is what is known as imperfect sorrow whereby man hates the sins that offend God, because he

knows they will cause him to lose heaven and deserve hell; or because sin is so hateful in itself. This imperfect sorrow is sufficient for a worthy confession, but the penitent should strive for the perfect sorrow.

Sin as committed by man has three parts, first, interior sin committed in thought. Second, sins committed by thoughts and words; and third, sins committed by thoughts, deeds and visions of sin. To some extent all men are guilty of these three. Hence the justice of God demands that the forgiveness of sin requires corresponding conditions on the part of the penitent: first, the interior thought, sorrow and contrition in the heart; second, the thought and the spoken word, which consists in the confession of sin; third, the thoughts and deeds, which are expressed in satisfaction for sin. These three must be present for the forgiveness of any sin as they are present in the commission of sin.

Again, if a man falls ill of physical disease he cannot choose the method of treatment. He must expose his ailment to the physician who can judge the seriousness of his disease, prescribe the remedy and apply the treatment. So, if man falls sick of spiritual disease he cannot choose the method of treatment; he must expose the illness of his soul to a properly authorized physician who can judge of the seriousness of his ailment, prescribe the treatment and apply the remedy if the sickness of the soul is to be completely healed.

Moreover, if a man offend or injure another he cannot, in reason, dictate the manner in which that injury will be repaired. Naturally these terms must be enjoined by the person offended. So, when man has offended God it could not in reason be left to man to prescribe the method by which he would be reinstated and his sin wiped out, and for healing the soul from the leprosy of mortal sin committed after Baptism, God has ordained the Sacrament of Penance.

"Contrite is taken from the Latin word, conterere, and means to crush, to bruise, to grind."

Hence this word as an accompaniment to Penance means that the offender must crush completely out of his heart whatever in his judgment and will made his offence possible and actual, and replace it by the judgment and will of God. While man's will and judgment retain any degree of affection for any of his sins it is futile to seek forgiveness for them. It is unthinkable that God, who is all justice as well as love and mercy, would forgive one sin unless the offender had true sorrow and contrition for all his offences.

The next step in the Sacrament of Penance is the confession of sin to a duly authorized priest. This is an important and difficult part of the Sacrament for the sinner. It is important because in confession man submits himself to the Keys of the Church, that tribunal of justice instituted by Christ, to stand, as it were, in His place, to pass upon the nature and enormity of the sin, to forgive or retain its guilt and to pronounce the satisfaction necessary to remit the temporal punishment due for the transgression of God's law.

Sacramental confession is difficult for man. It is easy and natural for the penitent to confess his sin to God in secret, or to acknowledge his fault to the person whom he has injured, especially as the one offended generally knows his guilt. But to confess his sins with every detail necessary to give the judge a full understanding of the malice of his evil deed, to a man like himself, and who otherwise would know nothing of his degradation, in order to obtain the forgiveness of God, is unnatural to man, distasteful to him and foreign to his nature. Therefore confession in its nature is penal.

The effect upon man of the Sacrament of Penance would be sufficient proof, if such proof were needed, that Divine

Wisdom instituted the conditions of the Sacrament, for these requirements give him an understanding of his spiritual state; they rebuild and strengthen his character and are most conducive to a real, lasting reformation of his manner of living.

First, he must recognize the existence and supremacy of God and his dependence upon Him.

Second, he must have a knowledge of the laws of God, such as the Ten Commandments, the Seven Capital Sins, the Precepts of the Church and the particular duties of his state in life.

Third, he must examine his conscience on every sin, either of omission or of commission, against these laws, against God or against himself. He must make a full and entire confession of every mortal sin, the number of times the sin has been committed, in so far as he can remember, and every detail that would change its species.

Fourth, his sorrow must be humble, sincere and interior, that is, it must be from the heart and not from the lips alone; it must be supernatural, prompted by the grace of God, which it always is if it is born in faith and hope. It should be sovereign, the chief motive being that he has offended God who is his Creator, Preserver and Redeemer, the source of every good which he enjoys and the beginning and object of his existence.

Fifth, he must be determined that, with the help of God, he will avoid all sin in the future and also the occasions of sin, such as persons and places which he knows are for him the contributing cause of his evil deeds. He must be willing to make whatever restitution is necessary if it be in his power and accept the penance which is given him to perform.

When this preparation is made the penitent is ready for confession. In that tribunal of justice there is no witness to testify against him, but himself. The priest is not there as an accuser in any sense of the word; he is there as judge

only. His action in pronouncing the words of absolution or in withholding it are based entirely upon the wisdom and divine guidance granted him by virtue of the Sacrament of Holy Orders, and the conditions and dispositions which he finds in the penitent. The priest does not know, nor can he attempt to know, by any means save the word of the penitent, whether or not he has made proper preparation for his confession; whether or not he has confessed all of his sins and has sorrow for them; whether or not he will make the necessary restitution and perform his penance, all these conditions belong to the action of the person making the confession and he alone is responsible to God for them, but every person going to confession knows, however ignorant he may be on other matters, that these conditions are required and that without them he not only loses all the grace and benefit of the Sacrament, but he commits a mortal sin by attempting to lie to God, and his confession is worthless.

The final action required of the penitent is known as Satisfaction for the sins that he has committed. According to the dictionary the word satisfy is taken from the Latin, (satis, enough) meaning enough to satisfy a creditor, to give what is due, to discharge a debt or claim, to make reparation for, to expiate; as, to satisfy for guilt.

From the definition of the word we see that satisfaction for sin or wrongdoing is an act of justice, at least on the part of the judge, court of law, or whatever authority has the right and power to demand that all possible reparation be made to those who have been injured, to the end that in making satisfaction the culprit may suffer sufficiently to learn a salutary lesson,—that if he does not respect the rights of others there is a court of justice before which he must appear; one which has the power to pronounce judgment on him and to measure out his punishment, and that to undergo this punishment is the only way in which he can

satisfy justice and again become a free man; for when the criminal has suffered the punishment prescribed by the judge, in the eyes of the law his guilt for that crime is wiped out and he is as free as he was before it was committed. This is a wise provision, agreed upon by the majority of the people and without it human society would never be safe.

God is never mocked by the unrepentance, the disobedience and crimes of men. To this end He established two courts of justice. One is temporal and belongs to this world; the other is eternal and belongs in the supernatural world. Christ gave to His court in this world the Keys to the Kingdom of Heaven with the power to bind and loose sin, and the promise that its decisions would be ratified in His final judgment of man.

The sinner may or may not subject himself to this tribunal of justice which Christ instituted for his benefit. That is left entirely to his free-will, no coercion is used to bring him under its jurisdiction. The repentance and contrition for evil deeds; the confession of sins and the performance of the works of satisfaction enjoined must all be acts of man's free-will if he is to be loosed from his sins and their eternal punishment. But when he willingly makes these conditions the priest, empowered by the authority of God, and inspired by His grace, pronounces the words of absolution and they are ratified in heaven.

On the other hand, if man refuses to make these conditions for the forgiveness of his sins while in this world, either by desire or action, then his sins are retained on earth and in heaven and he must account for them before the judgment seat of God where the Blood of Christ can no longer plead for him. Because the instant the soul is freed from the body its will becomes fixed and unchangeable; hence, if it goes out of this world guilty of unrepented mortal sin it remains in that state of rebellion against God. It does not want God's love or mercy, so Christ's Blood was shed

for it in vain. Its punishment will last as long as its sin and that will be for eternity. It suffers and grieves, not for sin, but because it is punished and because its sin and desire to sin bring no satisfaction, but only add to its misery.

In its last analysis all forms of sin can be reduced to three great roots or sources. Man sins against God, against his fellow man and against himself. Hence there are three modes of satisfaction for sin: prayer for sin directed against God; alms for sins against our neighbor and fasting for sins against ourselves. However, every serious sin is, in a sense, against God, for in sinning man breaks the laws of God, and so prayer should accompany every form of satisfaction, for "Without prayer it is impossible to please God."

It has been said that prayer cannot be used as a means of satisfaction or penance because it is a remedy against sorrow. In St. James we read, "Is any of you sad? Let him pray." (v, 13.) St. Thomas answers this objection in his own concise, masterly way:

"Prayer is twofold. There is the prayer of contemplatives whose *conversation is in heaven:* and this, since it is altogether delightful, is not a work of satisfaction. The other is a prayer which pours forth sighs for sin; this is penal and a part of satisfaction."

St. Thomas further explains how and why these different forms of satisfaction may be applied to any kind of sin:

"Although each of these three (modes of satisfaction), by a kind of likeness, is appropriated to some particular kind of sin because it is reasonable that, whereby a man sins, in that he should be punished, and that satisfaction should cut out the very root of the sin committed, yet each of them can satisfy for any kind of sin. Hence if a man is unable to perform one of the above, another is imposed upon him.

. . .

"Whatever relates to the affliction of the body is all referred to fasting, and whatever is spent for the benefit of one's neighbors is a kind of alms, and whatever act of wor-

ship is given to God becomes a kind of prayer, so that even one work can be satisfactory in several ways" (*Summa*, iv. pp. 232-33).

It is true that it would be impossible for man to make satisfaction for his sins that would in any sense be equivalent to the infinite majesty of God whom he has offended, as there is no equality between the Creator and the creature. But Christ, the sinless man, was able to make satisfaction for the sins of men, a satisfaction that was equivalent to God because of His hypostatic union with the God-head. This relationship, which belongs to Christ alone, gave the satisfaction offered by Him infinite value. Because He was the God-man, one drop of His precious Blood would have been sufficient to atone for, and remit, the guilt of all the sins ever committed by men.

But this does not mean that the individual is to profit by the Atonement of Christ without effort on his own part. God made man in His own image and likeness and endowed him with free-will. He can sin only by the act of his free-will, hence his free-will is necessary in complying with the requirements of the Sacrament of Penance. Further, such satisfaction as he is able to offer is necessary and sufficient to give him participation in the perfect satisfaction which Christ offered for him, because it is proportionate to his nature and powers.

Man is a debtor to God in two ways: first, for all the gifts and favors bestowed upon him by the Creator; second, for the sins he has committed in breaking the laws of God; and Divine Justice requires that these debts be paid.

Now man has no gift to offer God that is in any way commensurate with the graces and benefits which he has received, but God has provided him with an adequate offering sufficient in value to pay the debt of the whole human race because God Himself is united with it, namely, the Body, Blood, Soul and Divinity of Jesus Christ in the Holy Sacri-

fice of the Mass. Accordingly when man, in a state of grace, unites such thanks, praise and worship as he is able to offer with the Infinite Gift which is being offered on the Altar, all his debt of gratitude is paid.

In like manner, when the God-man offered Himself on the Altar of the Cross He paid the debt of sin for the human race. And when, in the Sacrament of Penance, the sinner willingly unites his contrition, and confession with the Sacrifice of Christ on the Cross, he has done his part, and when the priest pronounces the words of absolution, the sin, through the superabundant merit of Christ, is remitted and the debt of eternal punishment fully requited. The temporal punishment due for sin still remains, but when man unites the penance enjoined with the satisfaction made by Christ, it too becomes meritorious and gives him a part in the full payment of this debt.

When man confesses his sins in the Sacrament of Penance he is confessing them to God, for the priest is the sacramental instrument in the hands of God through whom man exposes his sins and God confers His sacramental grace. When the priest pronounces the words of absolution the sins of the penitent are loosed on earth and in heaven; they no longer exist in the soul or stand against him in the judgment of God. They are washed away by the inflow of Divine Grace.

What the priest knows from the confessional he knows, not as man, but as God knows it; the Seal of the Confessional is the seal of God's eternal silence in regard to all that is revealed there. There are no circumstances under which the priest can disclose anything learned in the confessional. If at any future time he were called to bear witness for or against a penitent, any information he could give must have been gained outside of the tribunal of penance. The priest must keep the seal of silence imposed upon him by the Sacrament of Penance though to do so should cost him his life.

When the Catholic Church tells the world that the Sacrament of Penance is necessary for the forgiveness of sins and the reformation of man's manner of living, it is but insisting on the commands of God. The words of Christ spoken to His Church and to His Apostles: "All power is given to me in heaven and in earth. Going therefore, teach ye all nations. . . . Teaching them to observe all things WHATSOEVER I HAVE COMMANDED YOU: AND BEHOLD I AM WITH YOU ALL DAYS, EVEN TO THE CONSUMMATION OF THE WORLD," leave no choice to either the Church, priest or people. They are commands that must be obeyed, and neither do they leave any question of the power and grace that will be given to carry out His commands.

The confession of sin of necessity is penal in its nature, but it has also a deep and lasting consolation to the sin burdened soul. It is the greatest balm to the troubled conscience. It does not enslave or debase man. There is no teaching of the Church or action of man's life that so respects his free-will. The offender is his own accuser and his truthfulness is unquestioned by his judge. In no other tribunal of justice is the guilty one treated like a friend and brother, and his confidence and safety so protected. Moreover, the Sacrament of Penance ministers to man's natural desire to ease his troubled mind by telling his sins to some safe listener. He feels the need of sympathy and expert advice and he knows that the priest is empowered by God and trained by the Church for this special work. The penitent knows that God has no love or sympathy for sin, but that He is tender and merciful to the repentant sinner, and that the priest is there only to carry out the will of God.

Natural revelation could not make known the teaching that God instituted the Sacrament of Penance as a means of destroying sin in the soul of man, but there is much in natural law that would justify our faith in the necessity

and efficacy of this divine plan given us through supernatural revelation.

Many of the educators of our day are teaching of the grave danger that threatens the well-being and often the life of man because of the complex, twisted mental states that take root in the mind of the child through wrong thinking and the bad habits formed when he is too young to realize anything about their importance or why they are wrong. The child dreads the displeasure of his parents and he shrinks from punishment for his actions, but most of all he fears their censure and the humiliation of having his wrongdoing known to all the members of his family and often to his companions and playmates. He soon learns to hide his little sins of omission and commission, his infantile fears, likes and dislikes. He learns to lie, to deceive and to hate others for his real or fancied wrongs. He represses his desire to do the forbidden things not because in his mind they are wrong, but because he is afraid of those who have the power to punish or humiliate him. No one knows his states of mind hence they are never explained to him and he never understands them. In time the occasions and circumstances which caused these repressions are forgotten by him, but they have left their poison in his soul which gets expression later in a weak cowardly character, or criminal impulses and actions.

The psychiatrist tells us that the only cure for the man who is thus afflicted, and that there are thousands of them, is to persuade him to allow one skilled in the science of the mind to go back with him step by step through the years of his past and by the aid of his dreams and spontaneous thought and words find the states of mind that are festering in his soul, explain them, reason them out and show him their false foundations, whereupon the energy bound up in these injurious inhibitions will be released and the victim restored to a sane, normal life.

Any person who has had experience with the moral conditions of children or men will readily agree with these learned gentlemen that a perverted state of mind or bad habits in the child which are not properly corrected are often the causes of a weak character or criminal impulses in the man, but the remedy they offer is open to serious question as to its methods or effectiveness.

First, every person knows by experience that dreams are caused by physical or mental conditions existing at the time they occur, hence they are unreliable as a means of tracing a state of mind which had its origin in the life of the child twenty, thirty or fifty years previous. Their claim is at best but a theory that lacks positive proof.

Second, if all they claim were true it would be little less than madness for a person to place himself at the mercy of one of whose moral responsibility he can have no assurance. If it were possible for the psychiatrist to exploit that hidden realm of mind more harm than good could easily be done.

Third, a man versed only in natural science has no way or power to give the person suffering from mental complexes the supernatural energy necessary to overcome the weakness of character or the criminal impulses that for many years have been finding expression in his actions and life.

Let us for a moment compare the method just examined with the Sacrament of Penance established by Christ and carried on by His Church. As we have seen in the study of Baptism when the child is but a few days old he receives his birthright through Christ, in that Sacrament. By this he is born into the spiritual world of God, his soul is cleansed from original sin and receives the supernatural energy which fortifies it to begin the battle of life.

The Catholic child receives a Christian education which means that while he is being taught to know himself and those around him he is also taught to know God as his Creator, Father, and giver of all good gifts. While he is

learning to speak his native tongue he is taught to pray, to talk to God as his closest and best friend. As he learns to find the nations, cities and towns on his map, he learns to search out and find his own faults, his little transgressions against his parents, his teachers and playmates. As he comes to the age of reason, he is taught the meaning of the command which Christ gave more often than any other: "Confess your sins, do penance, for the Kingdom of God is at hand." He learns of the Sacrament of Penance, and of the manner of preparing himself for that great Sacrament. He knows that the priest has been appointed by God to impart divine grace if the penitent shows the proper dispositions, and that if they are lacking, in reality, no sacrament or grace is received. The child knows that his confidence will be respected, that his little secrets which seem so big and important to him are safe and even forgotten by the priest whom he respects as a priest and loves as a friend.

To thus prepare the mind of the child is the work of the parents and the teachers and it is far easier to impart this necessary knowledge to him than to teach him the rudiments of mathematics and language for it all pertains to himself, to his own inner consciousness which is natural to the mind of man. The soul of the child turns to God, and to those who represent God in his mind, as naturally as the flower turns to the sun; that instinct in the human being is keen until it becomes dulled by the doubts, fears and false philosophy of the world.

With this preparation the child goes to confession to a man who is a physician of souls. In his work, he is no amateur, he has spent at least fifteen years of his life in preparation for the priesthood. He has studied the psychology of the human mind in all its activities; and sin in all its subtilities, beside having received the sacramental grace from God to do the special work of a priest to which he has dedicated his life.

In the confessional the child pours out his little heart to the priest; the small lies, the petty thefts, the bad thoughts, and the thoughts of hatred and ill-will against others. It is in the confessional that the priest can and does lay hold of the beginnings of the sins, that, if taken in time, can be eradicated or so minimized that they will soon die out, but if left to grow will begin to twist and deform the character of the child; they will plant and nourish the seed that grows into a criminal. The priest knows how to talk to that little child, how to tell him in words that his small mind can understand of the dangers of these sins and why they are wrong. He can tell the child what to do in order to avoid the occasions of his faults, how the next time to ask God for help that will strengthen him to resist these little temptations. He encourages the child by teaching it that in the Sacrament of Penance (the outward sign of which is his own sorrow for having offended God, his determination not to offend Him again, and the words of absolution spoken by the priest) God forgives his sins, and that if he is faithful to the promises he has made the guilt of his sin is wiped out and he is again the friend of God,—the God Whom he will receive the next day in the Holy Sacrament of the Eucharist.

The child is taught that in the Holy Eucharist he receives the divine energy, the Body, Blood, Soul and Divinity of Jesus Christ, Who died for him; rose again, and remains in the world under the appearance of bread and wine in order that his soul may have strength to resist every evil temptation and grow to be a fine man in the service of God and his country.

The scientific men who are beginning to talk about the value of psychoanalysis in the treatment of mental diseases and crimes do not seem to know that two thousand years ago Christ instituted a far superior method of curing mental ills and crimes, if men could only be induced to make use of

it. The boy and girl scout movement, the big brother and sister movement, are gestures in the right direction; but keep the girl and boy, the man and woman going to weekly confession and communion and you have done more to wipe out crime and make life and property safe than all the societies, police and standing armies combined could do. In the confessional you have the ounce of preventative that is worth tons of cure, for in the confessional you have every man, woman, and child standing guard over the evil inclinations in his own mind and soul, and in the Holy Eucharist he receives the divine energy that enables him to successfully combat that evil. Under these conditions the nation will not have to pay men to watch him or build penitentiaries in which to confine him after he has destroyed the image and likeness of God in his soul perhaps by taking the life of his fellow man.

CHAPTER XXIII

PURGATORY

THE teaching of the Church on the Sacrament of Penance cannot be fully understood without some knowledge of her teaching on Purgatory, the meaning of the "Keys" which she holds, and Indulgences, which she claims she has the power of granting, for these three subjects are closely related with this Sacrament.

The word purgatory is taken from a Latin word purgare that means to clean, to purify. According to Catholic teaching it is a place or condition of temporal punishment for those who, departing this life in God's grace, have not fully paid their debt, or made the satisfaction due for their transgressions against God.

The Old and New Testaments give proof of a place of purgation after death. We read in the second book of Machabees of the offerings that were made for the souls of the dead:

"And so betaking themselves to prayer, they besought God that the sin which had been committed might be forgiven. But the most valiant Judas exhorted the people to keep themselves from sin, for as much as they saw before their eyes what had happened, because of sins of those that were slain.

"And making a gathering, he sent twelve thousand drachmas of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection.

" . . . It is therefore a holy and wholesome thought to pray for the dead that they may be loosed from sins." (II Machabees xii, 42-46.)

Our Divine Lord Himself says:

"And whosoever shall speak a word against the Son of man it shall be forgiven him: but he that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world nor in the world to come." (Matthew xii, 31, 32.)

Again He warns us to deliver ourselves from the adversaries, (punishment for sin) while in this world:

"And when thou goest with thy adversary to the prince, whilst thou art in the way, endeavor to be delivered from him: lest perhaps he draw thee to the judge, and the judge deliver thee to the exacter, and the exacter cast thee into prison. I say to thee, thou shalt not go out from thence until thou pay the very last mite." (Luke xii, 58, 59.)

In his first letter to the Corinthians St. Paul tells them that even some may be saved by the cleansing fires (Sufferings of Purgatory):

"For other foundation no man can lay but that which is laid; which is Jesus Christ. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble:

"Every man's work shall be manifest; for the day of the Lord shall declare it, because it shall be revealed in fire; and the fire shall try every man's work, of what sort it is. If any man's work abide, which he hath built thereon, he shall receive a reward. If any man's work burn, he shall suffer loss; but he himself shall be saved, yet so as by fire." (I Corinthians iii, 10-15.)

St. John tells us in the Apocalypse that nothing defiled can enter the gates of heaven. (Ch. xxi, 27.)

This teaching of Purgatory comes down to us from the earliest days of the Church. Tertullian tells of prayers for the dead as an Apostolic ordinance and advises the people to pray for their dead.

Clement of Alexandria studied long and diligently over the state of those who were reconciled to God on their death beds, but who had no time to do penance for their sins.

St. Cyprian, who died in 258, forbade the customary prayers to be offered for one who had broken the Ecclesiastical law. Origen, explaining the doctrine of St. Paul on Purgatory, says:

"For if on the foundation of Christ you have built not only gold and silver, and precious stones (I Corinthians iii) but also wood and hay and stubble, what do you except when the soul shall be separated from the body? Would you enter into heaven with your wood and hay and stubble and thus defile the Kingdom of God; or on account of these hindrances would you remain without, and receive no reward for your gold and silver and precious stones? Neither is this just. It remains then that you be committed to the fire which will burn the light materials; for our God, to those who can comprehend heavenly things, is called a cleansing fire. But this fire consumes not the creature, but what the creature has himself built, wood, hay and stubble. It is manifest that the fire destroys the wood of our transgressions and then returns to us the reward of our good works" (P.G. xiii, col. 445-448).

St. Cyril of Jerusalem describing the liturgy of the Mass, says:

"Then we pray for the Holy Fathers and Bishops that are dead, and in short for all those who have departed this life in our communion, believing that the souls of those for whom prayers are offered receive great relief, while the Holy and tremendous victim lies upon the Altar."

On the tombs of the faithful in the Catacombs were inscribed words of hope, and petition for peace and rest, and on the anniversaries of the dead the faithful gathered to pray for their dear departed ones. Sts. Ambrose, Augustine and Thomas all express themselves clearly on the existence and necessity of Purgatory. St. Thomas says:

"It is sufficiently clear that there is a Purgatory after this life. For if the debt of punishment is not paid in full after the stain of sin has been washed away by contrition, nor again are venial sins always removed when mortal sins

are remitted, and if justice demands that sin be set in order by due punishment, it follows that one who after contrition for his fault and after being absolved, dies before making due satisfaction, is punished after this life. Wherefore those who deny Purgatory speak against the justice of God. . . . Venial sin prevents one who has charity from obtaining the perfect good, namely eternal life, until he be cleansed" (*Summa,* part iii, Sup. pp. 237-238).

In the XXV Session of the Council of Trent we hear the voice of the Church defining this doctrine of Purgatory:

"Whereas the Catholic Church, instructed by the Holy Ghost, has from the Sacred Scriptures and the ancient traditions of the Fathers taught in Councils and very recently in this Ecumenical Synod that there is a Purgatory, and that the souls therein detained are helped by the suffrages of the faithful, but principally by the acceptable Sacrifice of the Altar; the Holy Synod enjoins on the bishops that they diligently endeavor to have the sound doctrine of the Fathers in Councils regarding Purgatory everywhere taught and preached, held and believed by the faithful" (*Catholic Encyclopedia,* vol. xii, p. 575).

To understand the Catholic doctrine on Purgatory it is necessary to understand her teaching on the effects of mortal sin. First, it produces evil habits in the human organism which makes future sin easy. Second, it robs the soul of sanctifying grace, its spiritual life. Third, it is an offence against Divine Justice, an outrage offered to the Majesty of God.

While living in this world the man in mortal sin can offer no acceptable reparation for sin, for the fact that he is in sin makes him the enemy of God. But when grace has been restored to the soul through repentance and absolution it becomes his first duty to offer satisfaction for his sin. No man knows the exact amount of satisfaction due God's justice, for the grievous nature of sin can be measured only by the sanctity of God which is too deep and great for the human mind to grasp. The amount of

reparation required can only be known to God Who has infinite knowledge of His own Majesty and the exact state of the soul that has offended Him. The Church teaches on Divine Authority that much of that satisfaction can and should be made while man is in this world, by the right practice of the ordinary Catholic life. The Church requires temporal satisfaction for sin after the guilt is forgiven and the eternal punishment remitted. She enjoins and encourages the penitent to offer any sorrow or suffering which may befall him, to offer prayers, good works, alms, and above all the Holy Sacrifice of the Mass in reparation to satisfy the Justice of God for his sins "while we are still in the way." But she also teaches that whatever satisfaction remains due for sin at the moment of death then becomes the work of the sanctified soul in Purgatory, and that it is not freed from that debt until the last mite is paid:

In Purgatory "God is dealing with spirits, perfect in sanctity, established in His grace forever, His guests of tomorrow. The debt to be paid is on an entirely moral order, of which God alone can be the Judge, as so much of the offence depended on the individual character, the knowledge and spiritual standing of every particular soul.

"With every one of them individually God enters into judgment. He may forgive, He may abbreviate, He may commute according to His personal relation with every soul.

"It is of course to be taken for granted that this judgment is carried out directly and personally by the Son of God as Man, as to Him the Father has given all judgment. It is, so to speak, the most noble, the most delicate part of His office as Judge, to mete out to the elect of God the measure of pain that will gain them admittance to the Blessed Vision of the Father" (*Human Soul,* pp. 237-38).

The soul that departs out of this life in peace with God by the means of Sacramental absolution or perfect contrition, leaves the defects of mortal sin with that part of its being which is subject to death. Sanctifying grace has

been restored which makes the soul just and perfect; there remains no defect that must be remedied before it is fitted for the Beatific Vision, but the third effect of mortal sin,—the violation of Divine Justice remains, and for this reparation is required of the soul which in its sanctified state is now worthy of God, and hence is wholly fit to offer satisfaction for sin. Its moral integrity is such that it is incapable of offending God and so to make reparation for its past offences against His justice becomes its first duty.

The Catholic Church condemns the delusion that Purgatory constitutes in any sense a second opportunity given man after death to work out his salvation. Guided by Divine Revelation she admits of only one time for gaining eternal happiness and that is, strictly, in this life. At the moment of death the fate of the soul is fixed for eternity and depends entirely upon its friendship or lack of friendship with its Creator. If it goes out of this life devoid of sanctifying grace it is the enemy of God and because the will of the spirit is unchangeable it remains the enemy of divine harmony and justice for all eternity.

On the other hand, if the soul leaves this world clothed in sanctifying grace it is free from sin, it is in a perfect state. It is the friend of God and in every way fitted for the Beatific Vision. But if it has not made satisfaction for the sins committed in this world it is detained in Purgatory, not until it is reconciled with God—that is accomplished—but until its debt to His divine justice is fully paid. The soul in Purgatory no longer has the body or the sensitive life through which it can do the good which it neglected in this world or undo its evil deeds, hence it must pay its debt by being deprived of the Vision of God and association with the angelic beings for which it is now prepared. Like a man in prison for debt he can no longer earn the means for liquidating what he owes, so too the soul must remain in prison until justice is satisfied.

"The soul of the just man here on earth has Sanctifying Grace; through the possession of that gift, the soul is fit, radically, for the clear vision of God. But the human soul, whilst united to the body, has no clear and ardent desire to see God, because Sanctifying Grace is merely a remote fitness for the Beatific Vision. But the moment the soul is separated from the body, it has a direct and proximate fitness to see God. It ought to see God, in virtue of its grace, and of its spirit-state. To be kept back from that vision, is, in the language of Catholic Theology, STATUS VIOLENTUS, a violent, an unnatural state; the soul is still deprived of what, by the very laws of its charity and its spiritualness, it ought to have, and this deprivation constitutes its suffering.

"Another principle, which I should call a secondary principle, frequently found in the theology of St. Thomas, is this: the disembodied human soul in charity is directly and proximately fit for the companionship of heavenly spirits. To be detained far away from that companionship is another STATUS VIOLENTUS, another unnatural state which must mean suffering" (*Human Soul,* pp. 255-56).

"Hunger and thirst for God, or a desire for possessing God, as the great food of our heart, is one of the highest operations of the Holy Ghost in the soul. It cannot be anywhere without the Holy Ghost; its presence would argue great soul perfection.

"Such a description of hunger and thirst for God might be well adapted to Purgatory. . . . The soul in Purgatory may be made to say—'Where is my God,' and the Spirit of God whispers 'Behold He is near, He is coming.' This thirst after God comes from Grace, and the quenching of that thirst is eternal life" (*The Human Soul,* pp. 227-28).

Any good deed done may be offered with profit for the souls in Purgatory if the suppliant himself is in a state of grace, but the most fitting and profitable of all suffrages are prayer, almsgiving, the grace of a worthy Holy Communion and the Holy Sacrifice of the Mass. The last two named far exceed all the prayers and good deeds that all living men could offer because in them is our Divine Lord Himself, Who is the cause of all grace.

In every Mass, by the hands of the priest, Christ offers to the Eternal Father His own precious Body and Blood in its sacramental state, and these are accompanied by the Divinity of God. It is possible to understand how efficacious such an offering is and what it would mean to have it directed to a soul in Purgatory. Moreover, the value of the good deeds, prayers and alms of men depends largely upon whether they are in a state of grace, but the efficacy of the Sacraments and the Mass is independent of men. Though the priest be in sin when he is offering the Mass he is not offering in his own name but in the name of Christ and His Church, so the dead have full profit from the Mass regardless of the merit or demerit of the priest, who is acting as the instrument of Christ and the Church, or of the person who has the Mass offered.

While it is true that the eternal happiness of the soul in Purgatory is assured, still he is delayed in his advance toward his reward because the debt incurred by his past sins is not fully paid, and, like a man sentenced to prison for debt, he can do nothing for himself, he must serve his full time. But if he has friends who are sufficiently worthy to be heard and who are willing to pay his debt and fines, they can do much to shorten the time of his incarceration. That is what the living can do for the dead. They cannot change their state of happiness or unhappiness, but they can shorten their days in prison; for to be shut away from the vision of God is the most bitter imprisonment for the soul who, freed from the guilt of sin and hence ready for the glory that is to be his, cannot yet enter into it. The souls that receive help in Purgatory really merited that help while they were still in this world, so their own merit while in the body has something to do with whatever avails them after death, just as the man in prison must have had some good qualities and have done some good deeds while he was free in order to have loyal friends to assist him in his need.

If a prayer or a Mass is offered for several souls in common, in so far as the charity that unites all the faithful and prompts the act of charity be considered, its benefit to each one would be equal, because love shared is not diminished, but rather increased. However, if we consider the offering as a satisfaction, a payment for the debt of sin, then the offering is more profitable if made for one than for many. There can be but little doubt that special suffrage offered for a soul will gain for it a more speedy release from Purgatory, but not a more sure or complete release, for all will finally be freed from punishment. If aid is being offered for one who happily no longer needs it, we may know that in His mercy God will apply that assistance where it is most needed.

When the Catholic Church teaches us that man in a state of grace must offer reparation for his sins against God either here or in Purgatory, she is not forgetting the atonement which Christ made on the Cross, she is not forgetting that only the death of Christ could adequately repair the offences against God, but she is teaching us that the atonement of Christ does not exclude the atonement of man any more than the sanctity of Christ would do away with the necessity of sanctity in man. She is teaching us that Christ did what man could not do, He gave an adequate satisfaction for sin, but that does not exclude man from the honor and privilege of doing his part in the great work of his salvation.

CHAPTER XXIV

THE KEYS

THE Scriptures teach that there is a temporal punishment due for sin after its guilt has been forgiven and its eternal punishment remitted; that this debt should be paid while man is in this world, and if such payment is not made it stands as an obstacle to his entrance into the Kingdom of Heaven. They also teach that God will ratify this temporal punishment as remitted or retained by those whom He has chosen and appointed. In Genesis we read: "And they talked one to another; We deserve to suffer these things, because we have sinned against our brother, . . . Therefore is this affliction come upon us." (xlii, 21.)

St. Paul says: "Now all chastisement for the present indeed seemeth not to bring with it joy, but sorrow: but afterwards it will yield, to them that are exercised by it, the most peaceable fruit of justice." (Hebrews xii, 11.)

The necessity of reforming our lives and paying the debt of satisfaction while in this world that it may not stand against us in the next is shown in the following passages.

"Thy mouth hath abounded with evil, and thy tongue framed deceits. . . . Thou thoughtest unjustly that I should be like to thee: but I will reprove thee, . . . Understand these things, you that forget God; lest He snatch you away, and there be none to deliver you." (Psalms xlix, 19-22.)

Christ Himself warns the people to repent and pay the debt of their sin while on their way toward God lest they be cast into the prison from which there is no deliverance until the last mite is paid. (Luke xii, 58, 59.)

That God will accept the judgment of those whom He has appointed is stated in the following paragraphs:

"And thou shalt come to the priests of the Levitical race, and to the judge, that shall be at that time: and thou shalt ask of them, and they shall show thee the truth of the judgment.

"And thou shalt do whatsoever they shall say, that preside in the place, which the Lord shall chose, and what they shall teach thee.

"According to his law; and thou shalt follow their sentence: neither shalt thou decline to the right hand nor to the left hand." (Deuteronomy xvii, 9-11.)

The words of Christ clearly state that He gave His Church not only the power to forgive and retain the guilt of sin, but that He also conferred upon the Church and its head the power to bind and loose the temporal punishment due for sin after the guilt has been remitted. "I will give unto thee the Keys of the Kingdom of Heaven: and whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose on earth, it shall be loosed in heaven." (Matthew xvi, 19.) This prerogative is known as the Power of the Keys.

In organizing His Church Christ established His tribunal on earth, His court, where His justice, tempered with mercy can be measured out to men, and gave the assurance that the decisions of that court would be ratified by the Heavenly Father.

Christ also left in the Church the priceless treasure of His grace. By His suffering and death He won sufficient merit to atone for the sins and pay the debts of myriads of races and innumerable worlds. He won all that man could not win. He did all that man could not do, and through the infinite merit which His least act had before God, He raised man up to the place where, through Him, the work of the repentant sinner could merit to satisfy in a measure for his sin. To the superabundant merit of

Christ is added all the merit won by the holy life of His Blessed Mother, of St. Joseph, the Apostles, all the saints and millions of martyrs, beside the good works of the great army of the family of God still in the world. The Church has these untold riches of Christ and His followers in her treasury to offer God in payment for the sins of the penitent. In this way God unites all His loved ones into one great common fold, that the Church militant on earth, the Church suffering in Purgatory, and the Church triumphant in heaven may stand as one solid army before His throne. He gave to His Church the Keys of His Kingdom and the wealth of merit which she has to offer can open the doors of heaven to the sinner by loosening the bondage of temporal punishment and so remove that obstacle from his path, thus uniting all the faithful in the ocean of God's infinite love.

CHAPTER XXV

INDULGENCES

One of the most important uses the Church makes of this stored up merit as a means of shortening the temporal punishment due to sin is called Indulgences which she has the power to grant by virtue of the Keys entrusted to her.

The word Indulgence is taken from a Latin word which means "to be kind, to be tender." In the classic Latin the word came to mean the remission of a tax or debt. In the Roman Law and in the Vulgate of the Old Testament it expressed release from captivity or punishment.

The Catholic Church agrees with these definitions and adds that in the special sense in which she uses the word it means "the remission in whole or in part of the temporal punishment due in God's justice, for sin that has been forgiven."

To punish is to inflict pain, restraint or loss upon another by authority, primarily as a penalty for evil doings, also with a view of reforming the offender. The word temporal (from the Latin tempus-time) pertains to and is concerned only with time, so this punishment according to the meaning of the word, should be paid or undergone in time, either in this world or in the next, before the last judgment.

Once it is admitted that Christ left the Church the power to forgive sins, the power of granting indulgences is logically inferred; since the sacramental forgiveness of sin extends both to the guilt and its eternal punishment, it plainly follows that the Church can also free the penitent from the lesser or temporal penalty.

The distribution of the merits contained in the treasury of the Church is an exercise of the authority granted to Peter as supreme Head of the Church on earth, hence the Pope alone can grant indulgences. If any other than the Pope gives an indulgence it is because he has received the power of conferring it from the Pope.

An essential element in indulgences is the application to one person of the satisfaction performed by others; this transfer is based on (1) The Communion of Saints,—"We being many, are one body in Christ, and every one members one of another." (Romans xii, 5.) As each organ shares in the life of the whole body, so does each of the faithful profit by the good works and prayers of all the rest—a benefit which accrues, in the first instance, to those who are in a state of grace, but also, though less fully, to the sinful members. (2) The Principle of Vicarious Satisfaction,—Each good action of the just man possesses a double value; that of merit and that of satisfaction, or expiation. Merit is personal and therefore it cannot be transferred; but satisfaction can be applied to others, as St. Paul writes to the Colossians (i, 4) of his own works: "Who now rejoice in my suffering for you, and fill up those things that are wanting of the suffering of Christ, in my flesh, for His body, which is the Church." (3) The Treasury of the Church, —Christ, as St. John declares in his first Epistle (ii, 2) "is the propitiation for our sins; and not for ours only, but also for those of the whole world."

An Indulgence is not a permission to commit sin in the present or future time; neither could be granted by any power. It is not the forgiveness of the guilt of sin. It is not an exemption from any law or duty which is necessary to produce reformation or restitution. It does not confer immunity from temptation or remove the danger of future lapses into sin. It is not the purchase of a pardon which secures the buyer's salvation or the salvation of another.

An Indulgence always presupposes sorrow for sin, and the state of grace in the penitent.

There must be the intention of gaining the Indulgence granted.

The penitent must perform the good works required which may be prayers, the giving of alms, visits to the Church, stations, or fasting. If any of these good works required are not performed, or the penitent is not in the state of grace, the Indulgence is not received.

A plenary Indulgence is the remission of the entire temporal punishment due to sin; no further expiation is required.

A partial Indulgence commutes only a certain portion of the penalty and this portion is determined in accordance with the penitential discipline of the early Church.

A Universal Indulgence can be gained in any part of the world.

A Perpetual Indulgence may be gained at any time.

A Temporal Indulgence is available, only on certain days or within certain periods. These indulgences are attached to the use of certain objects such as crucifixes, rosaries, medals, etc.

Personal Indulgences are so called because they do not require the use of material things and are granted only to a class of individuals such as religious orders, confraternities, etc.

In the beginning Christianity was dealing with many who were the direct descendants of pagan peoples who had lived, without check, in all kinds of horrible sins; usury, incest, infanticide, demon worship, murder and impurity of the worst type were common to the pagans of those times and so the canonical penances or temporal punishments inflicted by the Church were very severe. Although from the first the Church made some concessions or granted some in-

dulgences from these severe penances, from the eighth century on its clemency became more marked.

An Indulgence applied means that the same amount of temporal punishment is remitted that would have been canceled by the performances of so many days, months or years of the ancient canonical penances.

In specifying the length of time the Church does not claim exactness as to the liberation of the soul, the time has only relative value, as God alone knows the precise condition of the soul and the amount of satisfaction it has to make before it can enter into the Beatific Vision. When Christ said "And I will give unto thee the keys of the Kingdom of Heaven; and whatsoever thou shall bind upon earth shall be bound also in heaven; and whatsoever thou shall loose upon earth shall be loosed also in heaven" it is only reasonable to believe that He meant just what He said, and therefore the action of His Church in binding or remitting sin and its punishment is ratified in heaven. But it must be remembered this action pertains only to this world.

The law governing Indulgences teaches us that far from being a substitute for our own efforts, they are effective only when we help ourselves by complying with the conditions which they require. Through her judicial authority the Church grants Indulgences in a manner that makes it easily possible for us, if we be free from mortal sin, to use any moment of the day or night to turn our minds to God in love and worship by making short ejaculatory prayers which she prescribes, with the intention of gaining the Indulgence for ourselves or of applying it for the benefit of our friend who may be in Purgatory.

These prayers may be said in the shop, on the street, in the business office, in the theater or social gathering, for we have reference now to the Indulgences demanding

only the simplest requirements, and in this manner the Church, like the kind mother that she is, teaches us how to use the spare moments in the ordinary affairs of life so that we may live in constant communion with God, so pay our debt to Him and shorten separation from Him after death. For example: "Sacred Heart of Jesus, Thy Kingdom come." Three hundred days Indulgence, every time said. Pius X, May 4, 1906.

An indulgence of the Church is granted principally for the benefit of the person fulfilling the conditions, such as visiting a Church, almsgiving and other good works, but some may be applied to the souls in Purgatory if so stated. A soul in Purgatory can do none of these things, so an indulgence cannot profit him directly. However, the Church sometimes grants an indulgence in a way that it can be applied to the dead and then, if the living will make the required conditions, the departed as well as the living may reap the reward. The Church, in granting an Indulgence to the living, exercises her jurisdiction of the Keys, but with the dead she has no jurisdiction. The soul is then in the hands of God. But because these holy souls in Purgatory are the friends of God, redeemed by the Blood of His Son, and still faithful members of His Church, she hopes and believes that the tremendous grace which Christ won on the Cross and left in the Church to be dispensed, may through His mercy be applied to the souls of the dead who are still on their way toward Him, to shorten the days of their punishment. The Church, the Bride of Christ, deems it a holy and wholesome thought to pray, and to offer the Holy Sacrifice of the Mass for the dead, "That they may be loosed from their sins," and she entreats her children to follow her example.

The doctrine of Indulgences, like any other good office extended in behalf of man, may be subject to abuse. In the time of Christ there were those who made merchandise

of all sacred places and things. Our Lord Himself was sold to His enemies by one of His Disciples. (Matthew xxvii, 1-11.) St. John tells us how Christ scourged the men who made merchandise in the Temple and drove them out. St. Paul writes to the Corinthians that they have been abusing the house of God and even receiving the Body and Blood of their Redeemer unworthily. (I Corinthians xi, 20-30.) In the eighth chapter of the Acts we read how Simon tried to buy from Peter the power to lay his hands upon the people and impart to them the Holy Ghost. Peter reproved him and warned him of the fearful penalty of such a sin.

We see from these references that neither Christ nor the Apostles condemned the work of the Master, the House of God, or the Sacraments, neither did they cease to use them because evil minded men were trying to turn sacred things to a mercenary use. In so far as Christ and the Disciples could reach the guilty persons they condemned them for their abuse of the things of God, but they did not make outcasts of the sinners but rather enjoined them to repent of their wickedness and pray that they might be forgiven.

The Church in like manner, while holding to the doctrine of Indulgences and their intrinsic value to sinners, condemned in all ages the abuse of these holy privileges. In the ages of the martyrs there were practices in regard to Indulgences which St. Cyprian (3rd Century) was obliged to rebuke.

The Council of Clovesho in England 747 A.D. condemned all those who imagined that they might atone for their crimes by substituting for their own the austerities of mercenry penitents.

Clement IV 1268 forbade Orders or prelates to change or place any interpretation on Indulgences other than that which had been given by the Holy See. Restriction and

reprimand of the manner of giving Indulgences were also enacted by the Council of Ravenna in 1317.

In 1330 the Brothers of the hospital of Haut-Pas misrepresented the grants allowed and John XXII had all these Brothers in France imprisoned.

In 1392 Pope Boniface IX condemned the practice of certain Religious who claimed that they were empowered by the Pope to forgive all manner of sin and exacted money from the simple minded of the faithful, promising them perpetual happiness in this world and eternal glory in the next.

In 1420-50-78 the different Popes rebuked and punished, according to the need, those who were trying to traffic in Indulgences. The Council of Trent in its 25th session passed on the abuses of Indulgences and warned Bishops to report to the Pontiff any abuse that came to their knowledge. In 1567 Pius V cancelled all Indulgences involving financial offerings or transactions of any kind.

After the Council of Trent a Congregation of Indulgences was established; a special commission served under Clement VIII and Paul V. It rendered efficient service under Clement IX (1669) and Clement XI (1710). Again in 1807-77-86-98. In 1904 Pius X united this Congregation of Indulgences with the Congregation of Rites but without any diminution of its prerogatives. Now the Sacred Penitentiary is entrusted with the concession of Indulgences. So we see that in every age of the Church she has endeavored to correct the abuse of Indulgences as she has the abuse of all other holy privileges.

"Among the good works which might be encouraged by being made the condition of an Indulgence, almsgiving would naturally hold a conspicuous place, while men would be induced by the same means to contribute to some pious cause such as the building of Churches, the endowment of hospitals or the organization of a Crusade. It is well to observe that in these purposes there is nothing essentially

evil. To give money to God or to the poor in a praiseworthy act, and when it is done from right motives it will surely not go unrewarded. Looked at in this light, it might seem a suitable condition for gaining the spiritual benefit of an Indulgence.

"Yet however innocent in itself, this practice was fraught with grave danger, and soon became a fruitful source of evil. On the one hand there was the danger that the payment might be regarded as the price of the Indulgence, and that those who sought to gain it might lose sight of the more important conditions. On the other hand, those who granted Indulgences might be tempted to make them a means of raising money: and even when the rulers of the Church were free from blame in this matter, there was room for corruption in their officials and agents, or among the popular preachers of Indulgence. This class has happily disappeared, but the type has been preserved in Chaucer's 'Pardoner' with his bogus 'relics and Indulgences' " (*Catholic Encyclopedia,* vol. vii, p. 787).

While it cannot be denied that these abuses were wide spread, it should also be noted that, even when corruption was at its worst, these spiritual grants were being properly used by sincere Christians, who sought them in the right spirit, and by priests and preachers who took care to insist upon the need of true repentance. It is therefore not difficult to understand why the Church, instead of abolishing the practice of Indulgences, aimed rather at strengthening it by eliminating the evil elements.

Pope Leo X, desiring to bring to completion St. Peter's Church at Rome, granted an Indulgence to all those who, making the essential conditions of an Indulgence, sincere repentance and confession of sins, would also voluntarily make an offering of something toward the completion of this cathedral. Those who could contribute nothing shared equally in the Indulgence; even the bitterest enemies of the Church admit this truth. D'Aubigne says, "In the Pope's bull something was said of the repentance of the

heart and the confession of the lips." And also "The hand that delivered the Indulgence could not receive the money; that was forbidden under the severest penalties."

This part of the story of Indulgences forms one of the most tragic pages in the record of heresies. Martin Luther, a member of the Order of St. Augustine, under the pretext of attacking the Catholic Church in regard to Indulgences, laid waste German Catholicity and eventually spread the virus of heresy all over Europe and America.

He was born at Eisleben in 1483 and died at Eisleben in 1546. Ordained a priest in 1507, he was rapidly advanced and made a doctor of the University of Wittenberg. He was admitted to the senate of theology and received the appointment of lecturer on the Bible when he was only about thirty years of age. In 1515 he was appointed district vicar which made him the official representative of the general vicar in all Saxony and Thuringia.

It was about this time that Pope Leo X issued his papal Indulgences to all those who would conform to the necessary conditions and make an offering to help complete St. Peter's in Rome. John Tetzel, a Dominican monk of a very impressive personality and a popular speaker, was chosen by the Archbishop to preach the Indulgences. All modern historians, Catholic or Protestant, concede at this time that there was never a character in history more maligned or misrepresented than this Dominican, John Tetzel. That there were abuses in regard to Indulgences there is no question, but neither is there any proof that Tetzel was to blame for these scandals.

Luther was jealous of Tetzel and hated the Dominican Order of which Tetzel was a member, so he began at once to oppose the preaching of the Indulgences. The abuses connected with these had been attacked many times by the best men in the Church, and so nothing was thought at first in regard to Luther's censure of them. When on

the 31st of October, 1517 he affixed to the castle Church door, which served as a blackboard for announcing the public disputations and high academic functions at the University, his 95 theses against the preaching of Indulgences, it was not considered of more than passing importance. It was thought to be but an academic challenge to disputation to the preaching of Indulgence. Disputations on all important subjects in those days were regarded by the universities as a means of defining truth and also as a sort of mental gymnastics apt to train and quicken the faculties of the participants.

However, the day that Luther put up the theses on the door of the University he sent a copy and a letter of explanation to the Archbishop. The Archbishop submitted these to his counselors, and to the professors of the University; they decided that they were heretical in character and that proceedings should be taken against the Wittenberg Augustinian. This report of the councilors and professors with a copy of the theses was sent to the Pope at Rome. The theses were not only an attack against the use of indulgences but an attack on the whole penitential system of the Church, and struck at the very root of the ecclesiastical authority.

In the year 1520 Luther's written work was formally taken up for examination in Rome. Three months later a bull of excommunication was drawn up in Rome. It condemned forty-one propositions taken from Luther's writings. The destruction of the books containing the errors was ordered and Luther was commanded to retract his errors within sixty days or receive the full penalty of ecclesiastical punishment. When the bull of excommunication reached him in Germany Luther in person consigned it to the flames. Previously he had said: "As for me the die is cast. I despise alike the favor or fury of Rome. I do not wish to be reconciled with her or ever hold any communi-

cation with her. Let her condemn and burn my books, I in turn, unless I can find no fire, will condemn and publicly burn the whole pontifical law, that swamp of heresies." (See *Catholic Encyclopedia,* vol. vii and ix.)

From the date of this unfortunate episode to the present time those who went out from the Church have united in condemning the doctrine of Indulgences with a bitterness that will listen to no explanation or admit of any understanding.

We are dependent upon Divine Revelation for the doctrine that God established a court in this world and empowered it, under His guidance, to remit or retain the guilt of sin in accordance with the evidence given by the sinner; to determine the measure of satisfaction required after the guilt of the sin has been forgiven, with the added authority to remit the temporal punishment in whole or in part by indulgence—a substitution of a lesser penalty for that ordinarily enjoined. Of all this natural revelation could tell us nothing.

However, in the government of our most highly civilized nations we find a court of justice that is an almost exact parallel of this supernatural court of God. Every nation has a Supreme Court with the authority to pronounce upon the guilt or innocence of the person arraigned before it in accordance with the evidence presented and the court's understanding of the law. Further, if the culprit is found guilty, it determines what punishment he shall undergo for his crime and there is no appeal from that decision. If the man is declared innocent no further action can be brought against him on that indictment.

This court also has a pardoning power conferred by the authority of the nation. If it is so moved by the repentance of the criminal and the petitions of a number of good citizens who are not offenders against the law, and who, out of their own possessions, are willing to make what-

ever restitution is possible, the court may lessen the punishment prescribed by the law, or in extreme cases, liberate the man from all punishment. The intention of the nation in its laws is to be merciful as well as just if there is a warrant for mercy. This is all that happens in the Ecclesiastical Court which Christ founded to carry on His work in this universal nation, the world. A knowledge of the common law will teach us that the best and wisest laws of men are based on the laws of God, even that of INDULGENCE, TO BE KIND where kindness is possible.

"The Catholic doctrine on Indulgences ought to be of easy comprehension, after what has been said. If Purgatory were a process of psychological purification (cleansing of the soul), it would be difficult indeed to understand, how a past meritorious act of someone else could in any way hasten that purification; one might as well speak of the courage of a hero in the past, as being transmitted into the heart of a coward who is living now.

"Psychological properties are not communicable. But as the doctrine of Purgatory is based exclusively on the rights of God, how is there any impropriety in the theory, that God accepts an apology—we should call it 'satisfaction' in theology—not only from the offender himself, but also from the offender's friend, who is at the same time the friend of God. As it is exclusively a question of offended Justice, it matters little how the apology be given, provided it be given, to its full extent; and provided also it be given under the conditions which God in His free-will may have chosen to fix.

"Another proviso would naturally be this, that vicarious satisfaction should not exclude the personal effort at reparation. For personal effort is a necessary part of personal sanctity. For one could not understand sanctity which would not be a thirsting after justice, an eagerness to give back to God what had been taken away from God through one's personal act.

"The Catholic doctrine of indulgences provides for all these conditions. When I gain an indulgence, I gain it with the conviction that I have offended God's Justice, and that

I owe Him a debt of apology, which might truly be of ten thousand talents. My deep belief in God's sanctity makes me fearful of a heavy deficit. . . .

"Indulgences, in one word, have relation to that part of man's duty towards God that is based on God's supreme rights, as the last End of the human spirit. . . ." (*The Human Soul*, pp. 240-41, 244.)

CHAPTER XXVI

EXTREME UNCTION

"EXTREME UNCTION is the Sacrament which, through the anointing and prayer of the priest, gives health and strength to the soul, and sometimes to the body, when we are in danger of death from sickness.

"We should receive Extreme Unction when we are in danger of death from sickness, or from a wound or accident" (*Catechism of Christian Doctrine*).

Extreme Unction is indeed a Sacrament for it is the instrument in the hand of God which reaches into the soul of the dying man and enriches it with the strength of the Holy Ghost. Through this Sacrament the man receives comfort in his bodily pain: sometimes bodily health is restored, but the soul is always healed if the man is sincere—is healed of the last remnant of sin; even all desire and inclination toward it may be destroyed. The fear of death is overcome, confidence in the mercy of God implanted and the soul prepared for the glory of the Beatific Vision.

If the Apostolic writings are inspired, as all Christians believe them to be, then when a clear statement regarding anything necessary or helpful for man's salvation has been made once by an Apostle, it is just as much a truth and to be followed, as if he had declared it twenty times.

The Scriptures give two direct proofs that Christ instituted the Sacrament of Extreme Unction. Mark tells how Christ called the twelve and sending them out two by two, gave them instructions regarding their work, the power to do it, and counseled them as to what course to pursue if

they were not well received by the people of any city. Mark then describes the work which they accomplished on this journey:

"And going forth they preached that men should do penance: and they cast out many devils, and anointed with oil many that were sick, and healed them." (Ch. vi, 12, 13.)

It would be unreasonable to suppose that these men, who were making no pretensions on their own account, would go out from their Master and initiate something for which He had given them no authority. Moreover Luke ix, 10 tells us that they returned to Christ and told Him all they had done.

St. Mark wrote his gospel at the request of the other Apostles about ten years after the Ascension of Christ. It was approved by St. Peter and he ordered it read in all the Churches. Had the Apostles overstepped their jurisdiction by anointing the sick without the authority of Christ it is only reasonable to suppose that He who came to teach truth would have corrected them and had the practice discontinued. Had He done so, it is hardly possible that this action of theirs would have been recorded as one of the means of conveying grace to the souls of men, and so approved by the school of Apostles a number of years after the occurrence.

The second proof is found in the writings of St. James, one of the Apostles chosen, taught and ordained by our Divine Lord Himself. James was also the first bishop of Jerusalem. His Epistle was written about twenty-eight years after Christ and shortly before his own martyrdom. This letter was not addressed to any special community but was intended for the instruction of all Christians in general. His teaching on this Sacrament and its purpose is very clear:

"Is any man sick among you? Let him bring in the

priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord.

"And the prayer of faith shall save the sick man: and the Lord shall raise him up; and if he be in sins, they shall be forgiven him." (James v, 14, 15.)

The words of St. James, "If any man be sick among you" show that he was not speaking of something for a select few who would be privileged to follow his admonition, but of something permanent and applicable to all Christians. Further, the Apostolic teaching would indicate that the body, under certain conditions, might be benefited, even healed, but that the principle and never-failing effect of the Sacrament was in the soul. "And the Lord will raise him up, and if he be in sins, they shall be forgiven him."

St. James, in common with all Christians, knew that even the Passion and death of Christ was never intended to wipe out the temporal punishment of sin; that all men once must die. Yet, if he meant to teach, as many in the late centuries have claimed, that this anointing was for the healing of the body alone, he would be fostering in the minds of Christian people the delusion that by the use of this rite temporal death could be abolished. It would be unthinkable to connect such a rank and foolish heresy with an accredited Apostle of Christ. The claim that anointing the sick was instituted by the Apostles themselves is equally absurd for no anointing by man could destroy sin in the soul, which is unquestionably the effect of the Sacrament of St. James declares it, unless it was authorized by Christ. Neither was the anointing to be done or the prayers offered by just any Christian, but by the priests of the Church who are the properly appointed ministers of the Sacraments. The only exceptions to this rule are in the Sacraments of Baptism and Matrimony which exceptions are explained in the teachings regarding these Sacraments.

The administration of the Sacrament is the last office of love that the Church performs for the departing soul whom God has consigned to her care. Her ministration never ceases from the hour when, through the Sacrament of Baptism, we are enrolled as members in the Kingdom of God, until that last hour when, with anointing and prayer, she administers His Sacrament which cleanses the soul from the last vestige of sin and strengthens it for that passage from the world of time and sense to the home for which it was created. In the Sacrament of Extreme Unction, the past, present and future are merged into one, —the Sacrifice of Christ on the Cross, the glory of the soul redeemed by His Blood, and the splendor of God's eternal Kingdom flow together as all water eventually finds the ocean.

Extreme Unction is first considered a Sacrament of the living, which means that the person receiving it should be already in a state of grace; but secondarily it is considered a sacrament of the dead, for its purpose is not only to increase sanctifying grace, but also to confer it sacramentally. If for any valid reason the person in mortal sin be excused from confession his sins, or from making an act of perfect contrition, the Sacrament will remit his sins and confer sanctifying grace, providing he has actual or habitual attrition, or upon recovering his senses, he will make an act of attrition, so that the Sacrament may take effect.

Extreme Unction can be administered only to those who are in danger of death from sickness, accident, fatal wounds or old age which is about to terminate in death. Danger, even certainty of death, as in the case of martyrs or criminals about to be put to death, does not qualify the person for this Sacrament, neither can it be conferred upon children who have not reached the use of reason and therefore could not be guilty of sin. It can be given to the imbecile or insane if they have ever had reason and so may have

committed sin. The Sacrament can be received more than once, but not during the same illness unless the patient has recovered to a certain extent and has a relapse which might be looked upon as a second illness.

It is agreed by different theologians that for a person in a state of grace Extreme Unction would not be necessary for salvation, but as may often happen, it may be the only means of salvation for a person dying deprived of the use of reason, and whose soul is burdened with mortal sin for which he has only habitual attrition. For such a person the hope of justification lies in the reception of Extreme Unction, hence the great obligation of providing this Sacrament for the dying.

As in Confirmation, Christ left the Church to fix upon the words and form of administering this Sacrament. It is administered by the anointing with olive oil, specially blessed by the bishop, on the forehead and five external organs of the senses, with this form of words:

"Through this holy unction and His most tender mercy, may the Lord pardon thee what ever sins or faults thou hast committed by sight, by hearing, smell, taste, touch, walking, carnal delectation."

The formal conferring of the Sacrament takes some time, but in cases of necessity, where the person is likely to die before the rite can be completed, it is sufficient to employ a single unction, using a shorter form of words. This form has been approved for cases of necessity by the Holy Office since April 25, 1906. It is always used by the priests in accidents where many people are injured, unconscious and dying. Conditional absolution, but unconditional unction is administered with the hope that the necessary actual or habitual attrition is present in the soul.

From the Apostolic days down to the Reformation there was no real rejection of this rite as a Sacrament. The Albigenses, the Waldenses, the Wyckliffites and Hussites

were suspected of contempt for Extreme Unction, but until the Reformers of the sixteeenth century there was no formal rejection or repudiation of this Sacrament. The Arians of the fourth century were faithful to this teaching and the schismatic Greek Church still retains it. In the early days of the Church this Sacrament was known by different names. It was called "The holy oil; the unction of the sick; the office of unction; the unction of God," etc., and is still called by one or another of these names in the Eastern Church. The name Extreme Unction did not come into general use in the West until the twelfth century. No doubt this name was adopted because it so well expresses the purpose of the Sacrament,—the anointing of man as a preparation of the soul for the extremity of death.

The reason and experience of man would sustain the teaching that Extreme Unction has its place among the great Sacraments of the Church. For if God established sensible things as the instruments through which to convey the grace won by Christ to the souls of men as He did in Baptism, Confirmation, Holy Eucharist and Penance, He surely would not desert His children in the hour of their greatest need,—when they are facing the extremity of death; when the body, through which the soul has done all its work in this world, numbed or distracted with pain is no longer useful to help in withstanding the onslaughts of evil. It is then, if ever, that the Divine help is required by the soul.

(For a detailed study of the history of this Sacrament see the article on Extreme Unction in the *Catholic Encyclopedia,* vol. v, p. 716.)

CHAPTER XXVII

HOLY ORDERS

"Holy Orders is a Sacrament by which bishops, priests and other ministers of the Church are ordained, and receive the power and grace to perform their sacred duties."

To receive this great Sacrament worthily a man must first have the divine call from God; he must have the necessary training and knowledge and he must be in a state of grace when he receives the Sacrament.

Christ, as man, received His call to the priesthood from the Father; this was foreshadowed in the Old Testament by the call of Aaron and his family. The permanence and nature of the new priesthood is foreshown by the Order of Melchisedech in the words of David:

"From the womb before the day star I begot thee. The Lord hath sworn and he will not repent: Thou art a Priest forever according to the Order of Melchisedech." (Psalms cix, 3, 4.)

St. Paul states that all must be called by God to the priesthood and cites the call of Christ by His Father to this divine office:

"Neither doth any man take the honour to himself, but he that is called by God, as Aaron was. So Christ also did not glorify Himself, that he might be made a highpriest: But he that said unto him: Thou art my Son, this day have I begotten thee.

"As he saith also in another place: Thou art a priest forever, according to the Order of Melchisedech." (Hebrews v, 4-6, 7.)

Christ established Holy Orders in His Church when He placed Peter at its head. He Himself gave Peter the necessary training and knowledge with the promise of additional knowledge from the Holy Ghost. He conferred the authority of God in the gift of the Keys; He named the power of binding and loosing.

Christ called His Apostles and before ordaining them He declared from whence He had received the power which He was passing on to them, and which they in turn were to give to others. He also made special mention of one of the powers which they as priests were to exercise through the Sacrament of Penance:

"As the Father hath sent me, I also send you. When he had said this He breathed upon them; and He said to them: Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them; whose sins you shall retain, they are retained." (John xx, 21-23.)

From the words of Christ: "As my Father sent me, I send you," it is evident that these newly made bishops did not receive Holy Orders directly from God but, as it were, through the hand and office of the first great Highpriest Jesus Christ, and that they were to be the instruments in the hand of God for conveying this Sacrament to other recipients. Of this St. Thomas says:

"The matter employed outwardly in the sacraments signifies that the power that works in the sacraments comes from without . . . and not from the minister who dispenses the sacrament; whereas that which is conferred in this sacrament (Holy Orders) namely the spiritual power comes also from him who gives the sacraments, as imperfect from perfect power. Hence the efficacy of the other sacraments resides chiefly in the matter which both signifies and contains the divine power through the sanctification applied by the minister; whereas the efficacy of this sacrament resides chiefly with him who dispenses the sacrament.

"It is necessary for the matter to be consecrated in the other sacraments, on account of the power it contains; but

it is not so in the case in point" (*Summa,* part iii, pp. 9-10).

At different times Christ pointed out the work which the Apostles and their successors were ordained to do, that the grace conveyed by their ordination would abide, and that He too would remain with them to the end of the world:

"All power is given to me in heaven and earth. Going therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

"Teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world." (Matthew xxviii, 18-20.)

The power to offer His Mystical Sacrifice is expressed in the words: "Do this in commemoration of me." (Luke xxii, 19.)

The Apostles, the new bishops of the Church, realized that they were to consecrate other bishops and confer Orders upon priests and all who would be called to assist them in serving the Church in a lesser capacity, such as deacons, subdeacons, acolytes, readers and doorkeepers, but in this short lesson we will consider the major Orders only.

In the sixth chapter of the Acts we read how the Apostles found themselves needing other workers, and sending out they found seven men who were filled with wisdom and the Holy Ghost and willing to become deacons or workers in the vineyard of Christ:

"These they set before the Apostles; and they praying, imposed hands upon them. And the word of the Lord increased; and the number of the Disciples was multiplied in Jerusalem exceedingly: a great multitude also of the priests obeyed the faith." (Acts vi, 6, 7.)

Paul reminds the Bishop Timothy of his ordination by his hands, and of the grace he received by that Sacrament of Orders; that this grace must be stirred up within his soul to do his work in the service of Jesus Christ. He says:

"To Timothy, my dearly beloved son, grace, mercy and

peace, from God the Father, and from Christ Jesus our Lord. . . . For which cause I admonish thee, that thou stir up the grace of God which is in thee, by the imposition of my hands.

"For God hath not given us the spirit of fear: but of power, and of love, and of sobriety. . . . Hold the forms of sound words, which thou hast heard of me in faith, and in the love which is in Jesus Christ.

"Keep the good things committed to thy trust by the Holy Ghost, who dwelleth in us." (II Timothy i, 2-6, 7, 13, 14.)

The different powers delegated to those receiving Holy Orders must be such as will preserve the Oneness of the Church, hence our Lord appointed him who was to rule over all, and from whom all authority must come down. All of the Apostles were given the power to forgive and retain sins, but He gave this power first to Peter, the official head, to signify that it would flow to them through him. He emphasized this at different times: "Confirm thy brethren. . . . Feed my lambs. . . . Feed my sheep," all of these point to the same supreme authority. However, as regards the hierarchical work, a bishop can perform any act that a Pope can, so in the episcopal order all bishops are equal, and one bishop can consecrate another. It is a bishop who consecrates the Pope. But priests cannot perform every act that a bishop can, namely: "ordain clerics, bless virgins, consecrate bishops, impose hands, dedicate churches, depose clerics, celebrate synods, consecrate chrism, bless vestments and vessels," unless he receive special delegation from the Pope for some of these acts.

The bishop who confers Holy Orders must have certain information in regard to the candidate. He must know that there are no impediments that would invalidate his ordination or make it unlawful. The candidate must be of the male sex; no woman can receive this Sacrament because of her state of subjection as a part of her punishment

for the First Sin. He must have received Baptism, for without this Sacrament no others can be received. He must be of legitimate birth. A priest is raised to a place of dignity and power over the people and it is requisite that no stain is attached to his good name by an origin that is under the shadow of sin. He must be in good repute himself, for it is obvious that one who is in any way a public sinner would be a scandal instead of an example to the people who are to be under his care.

The aspirant to the priestly office must have reached the proper age, twenty-four years, unless otherwise dispensed; he must have the use of reason; he must be free to give himself to the Church, and he must be possessed of sufficient knowledge to do the work of a priest: He must have the required health and normal conditions of body to be presentable and able to perform the often arduous duties of his office. It is also unlawful for a homicide to be raised to the dignity of Holy Orders,—"As they who slay are conformed to Christ's slayers, rather than to Christ slain."

Holy Orders imprint a character upon the soul that is never effaced, hence the Sacrament is not repeated. The validity of the Sacrifice of the Mass or of the Sacraments do not depend upon the moral integrity of the priest. Whoever exercises the sacred office of the priesthood while in mortal sin does grave injury to his own soul, but his sin in no way lessens or impairs the value of the Mass or Sacraments. As long as a priest is recognized by the Church the people may receive the Sacraments from him, as that is the purpose of his life among them. St. Thomas says:

"When any man performs an action as a minister of the Church while in a state of mortal sin, he sins mortally, and as often as he performs that action, since as Dionysius says, 'it is wrong for the unclean to even touch the symbols,' i.e. the sacramental signs. Hence when they touch sacred things in the exercise of their office they sin mortally. It would be otherwise if they were to touch some sacred thing or per-

form some sacred duty in a case of necessity, when it would be allowable even to a layman, for instance, if they were to baptize in a case of urgency, or gather up the Lord's Body should it be cast to the ground" (*Summa*, part iii, p. 28).

Holy Orders are always conferred during Mass and with appropriate rites and ceremonies. "When a general ordination takes place the tonsure is given after the Introit or Kyrie, the minor orders after the Gloria, subdeaconate after the Collect, the deaconate after the Epistle, Priesthood after the Alleluia and Tract."

In his human nature and character the priest is just a man like other men and therefore he must do battle throughout the years of his life with his weaknesses and faults; but in his priestly character he is called by God to a higher supernatural life, and he receives an extraordinary grace to meet its requirements. St. Paul writes:

"For every highpriest taken from among men, is ordained for men in things that appertain to God, that he may offer up gifts, and sacrifices for sins.

"Who can have compassion on them that are ignorant and that err: because he himself also is compassed with infirmity. And therefore he ought, as for the people, so also for himself, to offer for sins." (Hebrews v, 1, 2, 3.)

In regard to the celibacy of the Priesthood the Catholic Church has never made the claim that it was commanded by Christ. Marriage did not exclude any of the men whom Christ chose for His Apostles, for nowhere does He ask that they shall be unmarried; neither did marriage disqualify a man for the priesthood in the Apostolic times or in the early ages of the Church. However, from the beginning of Christianity there was a tendency toward an unmarried priesthood.

Christ Himself did not marry. The Apostles and the entire Church have ever insisted upon the virginity of our Lord's Holy Mother and of St. Joseph, His foster father.

Christ showed His approval of those who made eunuchs of themselves for the sake of the kingdom of heaven, but He did not insist that anyone do this by command. (Matthew xix, 12.)

In the gospel of Mark we read of the young man who fell upon his knees before Christ and besought Him to tell him what he should do to merit everlasting life. Christ answered, referring him to the ordinary laws of God which should govern man in the ordinary conditions of life, and the young man said: "Master, all these things I have observed from my youth." Then our Lord gave him the call to the highest service of God: "One thing is wanting unto thee: go, sell whatsoever thou hast and give it to the poor, and thou shalt have treasure in heaven; and come and follow me." And Mark tells us that man's fondness for his possessions was too great, and he went away sorrowing. (Ch. x, 17-22.)

Again, by His words Christ impressed upon those who would follow Him the necessity of putting behind them all the cares and attractions of family life that they might be ready to endure hardship if necessary for His sake as He would endure poverty, loneliness and death for the love of men:

"And it came to pass as they walked in the way, that a certain man said to him: I will follow thee whithersoever thou goest. Jesus said to him: The foxes have holes, and the birds of the air nests; but the Son of man hath not where to lay his head.

"But he said to another: Follow me, and he said: Lord suffer me to go and bury my father. And Jesus said to him: Let the dead bury their dead: but go thou and preach the kingdom of God.

"And another said: I will follow thee, Lord; but first let me take my leave of them that are at my house. Jesus said to him: No man putting his hand to the plow, and looking back, is fit for the kingdom of God." (Luke ix, 57-62.)

"Amen, I say to you, there is no man that hath left house,

or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive much more in this present time, and in the world to come life everlasting." (Luke xviii, 29, 30.)

Christ came to a world steeped in sin, so it is easy to understand why too much could not be expected from the early converts. Then perhaps, as it often is now, it was easier to find men who would die for a good cause than to find those who would live a good life. However, Christ came for sinners, not saints, and so the Church labored with people as they were, just as she does today, waiting upon the grace of God to bring them gradually up to a higher standard of living and a better realization of the self-sacrifice required in the higher service of God. In the Apostolic age it seemed necessary to declare that to be a bishop a man must not have had more than one wife, that he must be sober, honest and peaceable.

"If a man desire the office of a bishop, he desireth a good work. It behoveth therefore a bishop to be blameless, the husband of one wife, sober, prudent, of good behaviour, chaste. . . . Not given to wine, no striker, but modest, not quarrelsome, not covetous." (I Timothy iii, 1-3, Titus i, 4-7.)

From the earliest ages the Church was conceived of as the bride of Christ, pure and holy; St. Paul says:

"Husbands love your wives, as Christ loved the Church, and delivered Himself for it. . . . That he might present it to himself a glorious Church, not having spot or wrinkle . . . but that it should be holy, and without blemish." (Ephesians v, 25-27.)

Hence from the Apostolic times on there was always an effort to develop the spirit of virginity among those who served her altars, but as with the Apostles, the work was slow and met with much opposition. The Jewish and pagan priesthoods were hereditary, but in the Church of Christ

the priestly character was imparted by the Holy Ghost, so it is only fitting that He who created the human nature of Christ in virginity and in a virgin womb, should desire and raise up a virgin priesthood for the service of the God-head. Virginity and Marriage offered to the service of God are both holy, but the service is given in an entirely different way. The labor of the priest is far more sure and effective if he sacrifices the pleasures of marriage and thus avoids the duties and special cares that a husband owes to a wife and family.

It is the duty of the priest to administer the Sacraments to the dying, hence he must visit the sick no matter how deadly or contagious the disease may be; because of Christ's command that His Apostles carry His teaching to all parts of the world, the priest must go, if sent, to the savage tribes of the world, into unknown and untold dangers. He cannot desert his post because of poverty, danger or any form of hardship. These are not conditions fitted for helpless children, or women made helpless because they are the mothers of the children in question. A married priest could not belong wholly to the people. His first duty is to his wife and family; instead of serving God he would be committing a sin by deliberately exposing them to almost certain death, and perhaps to what would be far worse than death were they to fall into the hands of those who have never had the restraining influence of either religion or civilization.

Christ empowered and commanded His priests to forgive or retain sin according to the dispositions of the sinner, which, of course, involves the hearing of the confession of the penitent. The knowledge which the priest has through the confessional must be guarded with his life if it be necessary. He does not hear that story of sin as a man, but as God would hear it, so it can never be divulged to another human being under any condition or provocation. If husband and wife are one, as the law of God has pronounced

them, it is unbecoming and next to humanly impossible for them to have important secrets which they do not share with each other. A condition of life requiring such reserve and secrecy between husband and wife would be unbecoming to the married state. All people understand this, and very few would be willing to trust the blackest secrets of their lives to the keeping of a married man. Unless a man belongs entirely to God and those whom he serves the people would have little confidence in him.

God creates and furnishes the food upon which all people are fed. It is the first business of the father of a family to work and provide that sustenance for his children. The priest is the spiritual Father of the people who are entrusted to his care. God has created and furnished the spiritual food upon which the soul must be nourished, and it is the first business of the priest, the spiritual Father, to devote himself to providing that sacred food for his spiritual children. When we understand the work of the priest and his relations with his flock, then we will realize why Christ and the Apostles advised that they who would serve the altar should give up parents, brethren, wife and children that they might indeed be free to take up their cross and follow the Redeemer even though, like Him, they might not have a shelter or a place to call home; we can understand why the Church has ever sought to raise the priesthood up to this high standard.

Catholic people have and should have great love and reverence for the Sacrament of Holy Orders. Through its sanctifying power is prepared that great army of God, the priests, who keep the lamps trimmed and burning on the mountain top where dwells His Kingdom on earth. From the lips of the priest, who is given us by this Sacrament, we learn the truths of our faith; through his power of Consecration we come into contact with the Sacrifice of the Mass and from his anointed hands we receive the Body,

Blood, Soul and Divinity of our Redeemer. The words of Absolution spoken by the priest in the sacred tribunal of Penance falls as a healing benediction upon the sin-racked soul.

Every good Catholic carries in his heart the prayer that in his last hour on earth a priest may stand beside him to administer the Sacrament of the dying; that the beloved voice of the priest, reciting the prayers of the Church for the departing soul, may be the last sound to reach his ears as he crosses the bridge of death between time and eternity.

From the words of the Ordination used by our Lord we learn of the office and power of the priesthood, and from our own experience we learn of their consolation and help. Therefore, as Catholics, we should always pray for holy vocations among our young men, and also that those who have already received the extraordinary grace of this Sacrament may, in the words of St. Paul, "keep its power stirred in their souls" to accomplish the will and work of their Divine Master.

The cooperation of the father and mother with God in bringing souls into this world is indeed a great honor and service to God, but he who is called by the Divine Will to cooperate with Him in saving souls for eternal life by offering His Divine Sacrifice for sin and administering His Sacraments to the people, is honored and blest beyond all other men. The life of the priest, even in this world, and regardless of his human weaknesses and failings, touches the sublime. Let us always remember that he is the Consecrated of God, given to us in the Sacrament of Holy Orders.

In this Sacrament Christ Himself washes the soul of the neophyte in the blood of His Sacred Heart. The young priest is illumined by the wisdom of the Holy Ghost; and with the eyes of faith we see the prophecy and promise fulfilled, for he is now a member of that great Army of which Christ Himself is the Head, he is "A priest forever, according to the Order of Melchisedech."

Natural revelation sustains the teaching of Christ and His Church that through this Sacrament of Holy Orders those who serve at the altar of God, who are His Ambassadors to the world, receive supernatural power to carry on their work. Every country, be it a Monarchy, Republic or Democracy, that sends a man out to do a special work gives him the means to perform his task and clothes him with the power necessary to accomplish it. The seal of the authority of that nation is stamped upon his every official act. It would be unreasonable to expect less from God, Who is the founder of all true order and government.

(For detailed instruction of Holy Orders, see *Catholic Encyclopedia,* vol. ii, pp. 282-3.)

CHAPTER XXVIII

MATRIMONY

"THE Sacrament of Matrimony is the Sacrament which unites man and woman in lawful marriage" (*Catechism of Christian Doctrine*).

The wedded state of life is called Matrimony because the word taken from the Latin means motherhood, which expresses the cause and purpose of the Christian marriage. This state of life is properly named from the mother as she, by nature, is more closely connected with the home and child than the father.

To understand Catholic doctrine on Christian marriage it must be studied from four angles, its cause, its purpose, its essence, and its ultimate effect.

Matrimony is first of all an office of nature, hence the Scriptures teach that God instituted marriage before man sinned, and at that time he had no need of sacramental aid to obey the commands of his Creator. According to revelation, after God formed the body of the woman from a part of the body of Adam, and gave her to him for a helpmate, He said to them: "Increase and multiply and fill the earth."

Adam understood the command of God and his indissoluble union with the woman, as is clearly shown in his reply when God brought her to him:

"This is now bone of my bones, and flesh of my flesh. She shall be called woman, because she was taken out of man. Wherefore a man shall leave father and mother, and shall cleave to his wife; and they shall be two in one flesh." (Genesis i, 28; ii, 23, 24.)

The cause and purpose of the Christian marriage proclaims its essence, which is the indissoluble union of the man and woman in one common bond. In the consummation of the marriage contract they are irrevocably welded together as one, for in this act the very essence of their being becomes as one, and its legitimate purpose is to bring into existence another human being who is composed of the physical, mental, and in a sense, the spiritual characteristics of both the father and mother. In this relation between rational beings a spiritual affinity is established, nothing can really wipe it out, and according to Christian teaching and the dictates of human, not animal nature, it is a mortal sin to attempt its destruction by forming this relationship outside the marriage bond.

Based on this reasoning the husband and wife are one in their interests and possessions, for the child has not only the right to existence but also to protection, sustenance and education. In order to give these the man and woman must found a home, a community life, where everything is held in common in order to safeguard the well-being of the family; this also forms a part of the essence of marriage.

The ultimate effect of the Christian marriage is that the man and woman entering into that mode of life correspond with the Divine Will which is involved in the decree that the existence of the human being is good; that through marriage he shall be born and brought to perfection, that he may attain the purpose of his existence, temporal and eternal life and happiness with his Creator.

After the Fall God gave through Moses His laws regulating marriage. (Leviticus, Ch. xviii.) As yet there were no real Sacraments, for nothing was brought to perfection under the Old Law. It was Christ who won the restoration of sanctifying grace for men and established the Sacraments as the way of receiving it, who also raised marriage to the dignity of a Sacrament. Christ reminded the people of the

holiness, purity and innocence of the married state as God instituted it in the beginning when He said to them:

"Have ye not read, that he who made man from the beginning, made them male and female? And he said: For this cause shall a man leave father and mother, and cleave to his wife, and they shall be two in one flesh.

"Therefore now they are not two, but one flesh. What therefore God has joined together, let no man put asunder." (Matthew xix, 4-6.)

Christ told them that Moses permitted divorce because of the hardness of their hearts (he feared the greater crime of wife murder), but "from the beginning it was not so." He revoked the law of divorce when He said to them:

"And I say to you, that whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and he that shall marry her that is put away, committeth adultery." (Matthew xix, 9.)

The claim that Christ allowed divorce because of fornication is without foundation. It is mentioned as just cause for separation. If it were intended as a cause for divorce it would have been so understood by Luke, Mark and Paul, who all record the positive statement of Christ that divorce can never be allowed where marriage according to God's law has been contracted. (Luke xvi, 15 sqq., Mark x, 11 sqq., I Corinthians vii, 2 sqq.)

At this time Christ also explained to His listeners that all men were not bound to marry, and that great service could be given to God by those who voluntarily gave up the married state. He said:

"For there are eunuchs, who were born so from their mother's womb: and there are eunuchs, who were made so by men: and there are eunuchs, who have made themselves eunuchs, for the kingdom of heaven. He that can take, let him take it." (Matthew xix, 4-12.)

As we have seen, the Christian marriage is an important

state of life and is accompanied by grave responsibilities which can only be fulfilled with considerable difficulty and self-sacrifice. It is also necessary for man's temporal and eternal happiness that the married life be lived according to the commands of God. Therefore it is only reasonable to believe that God would supply him with the means of gaining sufficient grace to comply with all its demands. After quoting from Paul, St. Thomas says:

"A sacrament denotes a sanctifying remedy against sin offered to man under sensible signs. Wherefore since this is the case in matrimony, it is reckoned among the sacraments.

"The Sacrament of Matrimony, like that of Penance, is perfected by the acts of the recipient. Wherefore just as Penance has no other matter than the sensible acts themselves, which take the place of the material element, so it is with Matrimony.

"Although Matrimony is not conformed to Christ's Passion as regards pain, it is as regards charity, (love) whereby He suffered for the Church who was to be united to Him as His spouse.

"The union of Christ with the Church is not the reality contained in this sacrament, but it is the reality signified and not contained. . . .

"In this Sacrament also those three things are to be found, for the acts externally apparent are the sacrament only; the bond between husband and wife resulting from those acts is reality and sacrament, and the ultimate reality is that which the Master assigns" (loc. cit. *Summa,* part iii, pp. 87-88).

Paul is the Master to whom St. Thomas refers, and the passages which prove the statement of the Angelic Doctor follow:

"Husbands love your wives, as Christ also loved the Church, and delivered Himself up for it: That He might sanctify it, cleansing it by the laver of water in the word of life:

"That He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy, and without blemish.

"So also ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever hated his own flesh; but nourisheth and cherisheth it, as also Christ doth the Church. Because we are members of His body, of His flesh and of His bones.

"For this cause shall a man leave his father and mother, and shall cleave to his wife, and they shall be two in one flesh.

"This is a great Sacrament; but I speak in Christ and in the Church." (Ephesians v, 25-32.)

St. Thomas further adds in regard to the reality of the Sacrament of Matrimony:

"Just as the baptismal water by virtue of its contact with Christ's body is able to touch the body and cleanse the heart, so is Matrimony able to do so through Christ having represented it by His Passion, and not principally through any blessing of the priest . . . the outward acts and words expressive of consent effect a certain tie which is the Sacrament of Matrimony" (*Summa*, part iii, p. 92).

The *Catholic Encyclopedia* in its treatise on this subject says: "Marriage is a contract and is by its very nature above human law. It was instituted by God, is subject to the Divine Law, and cannot for that reason be rescinded by human law. Those who contract marriage do so indeed by their own free-wills, but they must assume the contract and its obligations unconditionally.

"Marriage is natural in purpose, but Divine in origin. It is sacred, being intended primarily by the Author of life to perpetuate His creative act, and to beget children of God; its secondary ends are mutual society and help, and a lawful remedy for concupiscence. Human law certainly takes cognizance of marriage, but marriage not having been established by man its essential properties cannot be annuled by such law. Marriage is monogamic and indissoluble; death alone dissolves the union when consummated" (vol. ix, p. 699).

From the teaching of Christ there can be no question of the authority of the Church in her doctrine on this important subject. Her popes and Councils have ever main-

tained this doctrine and of necessity must continue to do so:

"If any one should say, matrimony is not truly and properly one of the seven sacraments of the gospel law, instituted by Christ, but an invention of man, not conferring grace, let him be anathema" (Council of Trent, Sess. xxi, can. i).

The Church, as the divinely authorized interpreter of Christ's revelation, must make clear to the people the exact requirements for a sacramental marriage, and she has been faithful to this duty according to the conditions arising in every age since the days of Christ.

"Those who marry do so by signifying their consent. Consent is the very essence of marriage, and it is consequence of their free, and deliberate consent that a man and woman become man and wife. . . . It is not sufficient to give the consent internally; it must be signified by some outward sign.

"Violence or coercion by fear in a degree so great as to deprive either party of his freedom to dissent would invalidate the consent given. . . . The fear need not be absolute, but if it be relatively so strong as to prompt external consent while the party dissents internally canon law considers the requisite freedom wanting, and the contract null and void" (*Catholic Encyclopedia,* vol. ix, p. 702).

If deception is practiced either as to the person or the fitness of the person to marry, that is, if some other person were substituted for the rightful party, or if one of the persons had been insane, or is a slave, hence not free to give himself in marriage to another, or if one or the other is incapable of the marriage act, or refuses to conform to the conditions of a sacramental marriage, the marriage is null and void.

A consent in marriage qualified by the resolve not to have children, or only a limited number; not believing in conjugal fidelity; intending to marry another if not pleased with the present husband or wife; denying the reality of a sacra-

mental marriage, or the perpetuity of marriage,—any of these conditions as a settled conviction at the time of marriage would make the marriage null and void. If any of these conditions are entered into as an agreement between the contracting parties, such agreement nullifies the marriage. Christian marriage being essentially a sacrament, any belief or condition that would exclude the sacrament from the contract would invalidate the contract.

Only marriage between Christians can be truly a Sacrament in the full sense of the word, because Baptism is necessary for entrance into the Christian fold, but if one has been baptized, no matter though later he become a heretic or an infidel, he is still a Christian; through Baptism he has become a member of the household of Christ, so he is capable of receiving the Sacraments whenever he will make the conditions.

It does not matter whether the baptized non-Catholic believes marriage to be a Sacrament, or whether he intends to effect a Sacrament, if he intends to contract a true marriage and consents to the conditions requisite for a true marriage, this is sufficient to constitute a Sacrament. However, if he is determined not to conform to the conditions of a Sacrament, then of course the Sacrament would be excluded and the marriage would be invalidated from the Christian standpoint. This is why, in the case of marriage between Catholics and Protestants or Catholics and pagans, the Church insists upon the non-Catholic receiving a certain amount of instruction, that he may know what he is doing and sign a written agreement to all the requirements for the Sacrament of Matrimony. However, even with these precautions, the marriage may be null and void because of the bad faith of one or both of the contracting parties, but the Church has done all she can to protect the best interests of both in a marriage which she only tolerates to avoid worse scandal, but never approves.

What is known as the Pauline privilege is based on the teaching of St. Paul in regard to the dissolution of pagan marriages. He says:

"If any brother hath a wife that believeth not, and she consent to dwell with him, let him not put her away. And if any woman hath a husband that believeth not, and he consent to dwell with her, let her not put away her husband.

"For the unbelieving husband is sanctified by the believing wife; and the unbelieving wife is sanctified by the believing husband: otherwise your children shall be unclean; but now they are holy.

"But if the unbeliever depart, let him depart. For a brother or sister is not under servitude in such cases. But God hath called us in peace." (I Corinthians vii, 12-15.)

These words of the Apostle tell us that in all cases when one of the married parties has received the Christian faith, and the other remains an infidel and is not willing to live in peace with the Christian, the believer is not bound, but free. The Apostle does not indeed say expressly and formally that the marriage bond has been dissolved, but if it were not at least in the power of the Christian to dissolve the previous bond and to enter upon another marriage, the words would not have their full truth. Hence the Church has understood the words in this sense, and at the same time has fixed more exactly how and under what conditions this so-called Pauline privilege may be exercised.

"Innocent III declares authoritatively that the convert is justified in entering upon another marriage if he will, provided the non-Christian is unwilling to live with the other, or such cohabitation would cause the blasphemy of the Divine Name, or be an incentive to mortal sin. . . .

"The manner of obtaining this right to enter upon a new marriage is fixed by the Church under penalty of invalidity, and consists in a demand (interpellatic) made of the non-Christian whether he or she be willing to live with the other in peace or not. If this interpellation is not possible, an Apostolic dispensation must be obtained" (*Catholic Encyclopedia,* vol. ix).

What is known as the "New Marriage Legislation" which went into effect on Easter Sunday, April 18, 1908, relates principally to clandestine marriages, and means simply this:

"The law enacts that a marriage of Catholics of the Latin Rite is licit and valid only if contracted in the presence of the ordinary, or the parish priest, or a priest delegated by either, and at least two witnesses.

"Any priest may revalidate a sinful or an invalid marriage of those who, through sickness, are in serious danger of death, unless their case is such as admits of no revalidation—as for instance, if they are in Holy Orders—Priesthood.

"Again, in the case of those who live in districts where no priest resides, and who cannot without serious hardship go to one, the new law provides that, if such conditions have lasted a month, they may marry without a priest, but in the presence of two witnesses, the record of the marriage being properly made" (*Catholic Encyclopedia*, vol. ix, p. 701).

The form of the Sacrament of Matrimony of itself is very short and simple, as it stands in the Church today. A declaration of consent made by both parties asked by the assisting priest, in the presence of two witnesses and formally confirmed by the priest in the following words:

"I unite you in wedlock in the name of the Father, and of the Son, and of the Holy Ghost." This confirmation, however, is not required for the validity.

Then follows the blessing of the ring, which the bridegroom receives back from the priest and places on the ring finger of the left hand of the bride. The priest recites a few short prayers and gives to the couple his benediction.

It is the desire of the Church that the reception of the Sacrament be followed by the Nuptial Mass which has its special Collects for the newly married and a beautiful solemn benediction in which the blessing of God, through His Church, is conferred upon their souls. The Church also

desires that they should receive Holy Communion in order that they may start their new life with all the supernatural gifts and graces made possible for them by the generosity of God, but the Sacrament itself is very brief because it is chiefly the spoken consent and vows of the bride and bridegroom, who are the ministers of the Sacrament.

Man has free-will; he is not obliged by any law to enter the marriage state, but if he does and his intentions are contrary to the pronouncements of God, he sins in three ways. First, he sins against himself, for by his rebellion he has cut himself off from God who is his only good, beside this he has incurred the injury to himself of breaking a natural law. Second, he sins against society, because when he marries simply to gratify his selfish passions or ambitions he cheats society, for he refuses to assume the natural obligations and responsibility of fatherhood by which the members of society are increased and sustained. Third, he sins against God because by his rebellion he deprives God of souls who would glorify Him.

Every principle of the Christian marriage is clean, holy and sacred. It inspires the best in the human heart and so gives every evidence of having been instituted by the Divine Mind of God. In the Christian marriage the free-will of man stands first in its law, for without the absolutely free consent of both the man and woman there is no marriage, even though it had been witnessed and blest by Bishop, Cardinal or Pope. In the Christian marriage God has so honored the man and woman, so safeguarded their free-will, that He has made them the ministers of this Holy Sacrament; they are the instruments in His hand through which He pours His sanctifying grace into their souls, that divine power which enables them to be true to all the requisites of a sacramental marriage and to cooperate with Him in bringing immortal souls into the world and preparing them for an eternity of happiness and glory with Him.

Through the sacramental life provided by the Church the man and woman have been prepared for this great service. So, when they stand before the Altar of God to declare before witnesses their consent to pledge their fidelity to God and to each other, they are indeed ready for the great honor God is conferring upon them in making them the equal and sole ministers of this Sacrament. The priest is there as the representative of the Church to witness that these vows have been made according to Divine and ecclesiastical Law and to bestow the special benediction of God upon their united lives and upon the marriage act which is the consummation of the Sacrament received at the Altar.

The grace of this Sacrament must be kept active in the soul if the husband and wife are to be able at all times to remember that they are not two, but one,—if the husband is to love, cherish and protect his wife as he would his own flesh, and if the wife is to give love, respect and honor to her husband as the head of the family. It is only by divine grace that they will have the strength to consider the weaknesses and faults of each other as their own, and deal with them in the same spirit of toleration, kindness and forgiveness that is so easy to have for their own faults, mistakes, failures and even sins. When the Christian husband and wife are judging each other they must remember that they are not judging an outsider, but themselves, and people do not quarrel with, hate or refuse to forgive themselves, no matter how wrong their behavior or how black their sins may be.

It is only by losing the sanctifying grace of God that the Sacrament of Marriage becomes inactive in the soul. Not until this is allowed to happen do the husband and wife fall into that spirit of criticism, contention and bitterness that kills their natural as well as their spiritual love and robs the married life of its joy and sweetness. When unfortunately this does happen, as with human beings it often will, the

remedy does not lie in rushing off to some other man or woman for consolation and happiness; they may have more faults than the one who has already offended. The remedy lies in that both the husband and wife recognize their share in the blame and turn to God for the restoration of the grace that will wipe out all antagonism and bring back an even deeper love and happiness than blest the first days of married peace and harmony.

When our young people learn the inner meaning of marriage as God instituted it in the Garden of Paradise; when they really understand its sacramental nature as it was declared by our Divine Lord Himself, then they will begin to realize that by their own free-will act, they themselves are not only the recipients, but also the ministers of this great Sacrament; that by their consent and intention they have formed the most important triangle known to man, with God as the Base, the husband and wife completing the angles, and all three meeting in the creation of other immortal human beings. Surely they will know that if they do their part, even though it be poorly done, God will supply all that is lacking in them.

It is the grace of God pledged to them in the Sacrament of Matrimony that enables the man to carry his burdens as a father and husband and yet remain a lover as the years go by; to continue to say the little flattering things and give the praise that brightens all the days of the wife and mother; to give himself the personal care that makes him seem finer and better to her than any other man.

It is the grace of God that keeps the wife dear to her husband when the silver begins to gleam in her hair, when the roses are fading from her cheeks and the luster of her eyes is growing dim; when the sweet slenderness of youth is merging into the expanding lines of middle life. It is the grace of God which helps him to remember that her youth and beauty were spent for him and his children, and when

the beauty of young womanhood would tempt his thoughts to stray from the woman to whom he pledged his fidelity, then, Oh then, it is the grace of God which makes him remember the measure of his own girth line, his indigestion and his receding hair. These timely thoughts often prevent the otherwise sensible man from becoming the prey of the gold digger who scorns him in her heart while she picks his pockets, and averts the heartbreak of the divorce court.

It is the grace of God that strengthens the wife in her often laborious task of home maker and encourages her in the trials and suffering of motherhood. It is God who gave her the nature that forgets all the sorrow in her love for her husband and children. It is the grace of God which gives her the wisdom to see the necessity of keeping herself in good health and attractive in body and mind to her husband and children, who must share all that she has and is; that gives her the wisdom to know that of all the people in the world, they must always find her at her best; that no matter what their faults or mistakes she sees them as her own and they have no fear to turn to her because there they will find understanding, sympathy and love, even if she cannot commend their action.

It is the grace of the Sacrament of Matrimony which teaches the husband and wife that a happy marriage can never be built upon human perfection, because no human being is perfect. It must be built upon God who is perfect and who, by His Divine Grace, can build perfection into the human soul and bring it happiness. This is the purpose of the Sacrament of Marriage, and this is the lesson that Christian marriage has to teach.

Natural revelation could not prove the teaching of divine revelation that God instituted marriage, or that Christ raised it to the sacramental plane, but it surely sustains the teaching. Nature reveals that man is a twofold being with animal appetites and passions on the one hand and intellect, reason

and free-will on the other. Now the principle of an indissoluble union of one man with one woman is so perfectly adapted to the right satisfying of both these natures that it is easy to believe that it was instituted by the Creator who understood the creature whom He made, his latent possibilities and the purpose of his existence.

First there is the evidence that the natural result of marriage is the propagation of the race. Children in their infancy and youth must have care, sustenance, and training along whatever manner of living the tribe or nation is following. Any system of promiscuous, polygamous or polyandrous practices floods the nation with unwanted, unhappy children and no nation can make progress whose citizens are recruited from such a source. And any known method of birth control even in our day of scientific knowledge is both debasing and dangerous to the man and woman. If any sure and safe means were ever found and made known to the people its effect would tend to increase disease, immorality and crime because of overindulgence in sensuality.

On the other hand the monogamic marriage has all the advantages totally lacking in the other systems. It fosters the finest qualities of mind in the human being. It calls for self-control and unselfishness which develop the best in man. It is the foundation of respect, love and fidelity between man and woman. It breeds loyalty and patriotism because children are born into a home where they have rights and must respect the rights of the other members of the home. As children learn to love their home, learn to respect, love and obey their parents, they learn to love, respect and obey the nation to which they belong.

Further, nature proves that in the consummation of the marriage act the two persons become one, for the very essence of their being, body and mind, flows together in their children. It is only by the recognition of this oneness that this relation of life is put in its rightful place for rational

beings; only by this oneness is the mating of man and woman raised above the nature of the animal and made sacred and holy by the sanction and blessing of God in its cooperation with His will.

CHAPTER XXIX

THE HOLY SACRIFICE OF THE MASS

In the first ages of the Church the Eucharistic Sacrifice was not known by the name Mass. It was first called "Breaking of Bread" (Acts ii, 46), "The Lord's Supper," "Love Feast," "The Sacrament of the Altar" and "Liturgy," etc. The last is still retained by the Greek Church.

The earliest authentic use of the word Mass is found in the fourth century when St. Ambrose used it in writing to his sister about a disturbance which occurred when the Arians sent soldiers to break up the services of the Church. He adds: "But I remained in my place and began to say Mass." However, he makes use of the name as if it were well and commonly known. From the fourth century on it is in frequent use and was no doubt derived from a form of words "Ite missa est" used by the Church to dismiss a part or all of the faithful. This form of dismissal was not original with the Christians; it was used by the courts and other public gatherings to notify those obliged to be present that they were released from attendance. Popular usage seems gradually to have applied this term of dismissal as a name for the Eucharistic Sacrifice.

The Catholic Church does not tolerate any explanation of the Mass other than that it is a true and proper sacrifice offered to God for all the purposes for which sacrifice is offered to the Creator, nor does it admit that the Sacrifice of the Mass is identical with Holy Communion. The Council of Trent in its 22nd session (can. 1) clearly states this teaching. It reads:

"If anyone saith that in the Mass a true and proper sacri-

fice is not offered to God; or, that to be offered is nothing else but that Christ is given us to eat; let him be anathema."

The Sacrament of the Eucharist can be produced only through the offering of the Sacrifice of the Mass.

In the Sacrifice of the Mass the Body and Blood of His Son is offered to God in worship and to glorify Him by adoration, thanksgiving, prayer, petition and expiation for sin. The Sacrament of the Eucharist is given to man for his sanctification. He takes it as the food for his soul. Further, the Sacrifice in its nature is a passing action, while the Sacrament of the Altar remains after the Sacrifice. It is preserved in the monstrance and ciborium. The difference may also be seen in that a person receiving Communion under one form has received the complete Sacrament. The Body and Blood of Christ are there Sacramentally, the human soul of Christ and the divinity of God are also there concomitantly. But in offering the Sacrifice of the Mass both forms, the bread and the wine, must be present for the Consecration, or the Sacrifice of the Mass does not take place.

The offering of Sacrifice is the one form of worship which is worthy of God. It acknowledges His supremacy over all beings and man's dependence upon Him, hence without a perpetual oblation, which derives its value from the Sacrifice of the Cross, Christianity, the religion which God Himself established, would have less than the Old Law, or even the natural religions.

The Sacrifice of the Mass and the Sacrament of the Eucharist were foreshadowed in the Old Testament.

We read in Psalms 21: "With thee is my praise in a great Church: I will pay my vows in the sight of them that fear Him. The poor shall eat and shall be filled: and they shall praise the Lord that see him: their hearts shall live for ever and ever." (vs. 26, 27.)

In the sacrifice of Melchisedech, who was a king and high-

priest, and whose offering to the Most High God was bread and wine, we find the type of the matter used by his Divine Antitype. Christ accomplished vastly more than the offering of bread and wine, namely, the offering of His Body and Blood under the appearance of bread and wine.

The prophecy of Malachias is a clear foretelling of the Sacrifice of the Mass. He warns the Levite priests that God will refuse their sacrifices and that a new sacrifice will take their place:

"I have no pleasure in you, saith the Lord of Hosts: and I will not receive a gift of your hand. For from the rising of the sun even to the going down, my name is great among the Gentiles, and in every place there is sacrifice, and there is offered to my name a clean oblation." (Malachias i, 10,11.)

Let us remember that the immolations of the Old Law were but shadows of the New Law; without the Sacrifice of the Cross and the Mass the ancient sacrifices today would be unfulfilled.

For proof of the Sacrifice of the Mass in the New Testament we need seek no further than the words of our Lord Himself. Matthew, Mark, Luke and Paul give an account of its establishment. These words of Christ were quoted before in the lesson on the Eucharist, but as they are the principle and life of His Mystical Sacrifice we will repeat them here.

The Saviour and His Apostles were gathered at that last Supper. He had just told them that He was about to go forth to His Passion and death; and while they were still at supper "Jesus took bread, and blessed, and broke and gave to his disciples, and said: Take ye and eat, This is my body. And taking the chalice, he gave thanks, and gave to them, saying: Drink ye all of this. For this is my blood of the new testament, which shall be shed for many unto the remission of sins." (Matthew xxvi, 21-28.)

Luke and Paul tell the same story and add the command

of Christ to His Apostles to carry on His work,—to do what they had seen Him do:

"This is my body, which is given for you. Do this for a commemoration of me." (Luke xxii, 19.)

First declaring to the people that his authority had been given him by the Lord, St. Paul continues:

"The Lord Jesus, the same night in which he was betrayed, took bread, and giving thanks, broke, and said: Take ye and eat; this is my body, which shall be delivered for you; do this for the commemoration of me.

"In like manner also the chalice, after he had supped, saying: This chalice is the new testament in my blood: this do ye, as often as you shall drink, for the commemoration of me.

"For as often as you shall eat this bread, and drink this chalice, you shall show forth the death of the Lord, until he come." (I Corinthians xi, 23-26.)

By the power of the Consecration the Body and Blood of Christ, in their sacramental, sacrificial state are what would be present on the Altar. But through the Incarnation the divinity of God is united with the humanity of Christ for all eternity, hence, even when His Body, Blood and Soul were separated in death they were not separated from the divinity of God. Therefore when the Body or Blood of Christ are present on the Altar, the Divinity of God inseparably united with each of them is also present; and since at the Resurrection the Body, Blood and Soul of Christ were eternally re-united, His Body cannot be on the Altar or be received in Holy Communion without His Blood, Soul and Divinity, or the Blood without the Body, Soul and Divinity.

When assisting at the Sacrifice of the Mass the Catholic should remember that he is present at an unbloody sacrifice and he should also be able to distinguish between it and the bloody Sacrifice of the Cross, while yet keeping their oneness clearly in mind. When Christ was slain on the Cross

He was both Highpriest and Victim and He offered His Body and Blood, with all the suffering and sorrow attendant upon His cruel death, to His Father for the sins of the world. Christ's death was a natural, bloody sacrifice. All who were present saw the tragedy of Calvary. It remains for all time and all men, Jew and Gentile, Christian and pagan alike. Nothing can be added to it or taken from it. In the Sacrifice of the Mass there is nothing in common with that of the Cross except the Sacred Thing that is being offered. The Sacrifice of the Cross and the Sacrifice of the Mass bear this wonderful relationship: the Mass is the monument of Calvary. It is the re-presentation in the world of the Sacrifice of the Cross, but in no way is it a part of it, or does it complete it. On the Cross Christ offered Himself, His Body and Blood, to His Father under His natural species. In the Sacrifice of the Mass He offers Himself to His Father under the sacramental species of bread and wine. The Holy Thing offered is one and the same, but the manner and state of offering are totally and irreconcilably different. When a man is assisting at Mass it may be helpful to his devotion to recall every event in the Passion and death of Christ from His agony in the Garden to the moment when His sacred Body was laid in the tomb, but he should also know that none of these human accidents are taking place on the Altar. The Body and Blood of Christ are there, but because of the words of Consecration spoken by our Divine Lord through the person of the priest, and not by the succession of terrible events which culminated in the death of Christ on the Cross.

What we have on our Altars by virtue of the words of Consecration is the Body of Christ and the Blood of Christ; that is all that is there sacramentally. But we have on our Altars, after the Consecration, all that belongs to the Body and Blood of Christ; the human soul that by nature belongs and the God-head which belongs to the humanity of Christ

by the Incarnation. However, neither the soul nor the God-head are on the Altar because of the Consecration, but concomitantly. As we have seen in the lesson on the Sacrament of the Eucharist, concomitant means to accompany or attend another. This word has been used by the Council of Trent and by St. Thomas in connection with the manner in which the human soul of Christ and the Divinity accompanies His Body and Blood in the Sacrifice of the Mass.

Of this great truth St. Thomas says:

"For since the God-head never set aside the assumed body, wherever the body of Christ is, there, of necessity, must the God-head be, and therefore it is necessary for the God-head to be in this sacrament (Sacrifice) concomitantly with His body.

"On the other hand, His soul was truly separated from His body . . . and therefore had this sacrament (Sacrifice) been celebrated during those three days when He was dead, the soul of Christ would not have been there neither by the power of the sacrament, nor from real concomitance. But since Christ rising from the dead dieth no more (Romans vi, 9) His soul is always really united with His body. And therefore in this sacrament the body indeed of Christ is present by the power of the Sacrament, but His soul from real concomitance" (*Summa,* part iii, pp. 286-287).

As was stated in the beginning, Christ offered His Sacrifice on the Cross for the benefit of the human race. He offered His Body and Blood for the sins of the world; but that does not exclude man from a part in his own salvation. He has something to do by way of participation in all that Christ won for him on the cross. Christ left His Church in the world as the treasure house of His grace, and He established in that Church a great sacramental system with seven avenues through which His grace flows to all men who by communion with His Church will prepare themselves to receive it.

In the Sacrament of Baptism man is born into the spiritual world of God; by Confirmation he is nourished into spiritual

manhood; by the Eucharist his soul is given food and drink; in Penance he is freed from the guilt of daily sin; in Holy Orders the world has been given a holy priesthood; in the Sacrament of Matrimony God has entered into a sacred contract with man and woman by which His grace and blessing sanctifies their union, and by the Sacrament of Extreme Unction His grace purifies and strengthens the soul as it passes from this world into eternity.

So far this sacramental system has consisted of God's gifts to man, but there is still a craving in the soul that remains unsatified. The highest impulse in the human heart is the desire to love and to give, to give ourselves and our finest gifts to our beloved, "For the gift without the giver is bare." The highest object of man's love is God, and his noblest desire is communion with his Deity and to offer himself to that Being with his most precious possessions. This is proven by the fact that from the beginning of man's history religion and the offering of sacrifice has predominated and persisted in all ages and among all peoples. The sacrifice has always consisted of the life essence or inner substance of the thing given, and even among pagan peoples the sacrificial gift was never offered to any less being than their gods.

Hence to love God, to worship Him and to give ourselves with a gift that will adequately express His supremacy and our dependence upon Him is necessary for the full satisfaction of our nature, so the question remains: What have we to offer Him? The Sacrifices of the Old Law have passed away. We have the revelation that they are no longer pleasing to God, that he will not receive them. In the New Law Christ offered Himself to God on the Altar of the Cross for the redemption of the race and no other being can repeat that bloody sacrifice; but Christ, ever mindful of the needs of men, did not leave them in the world without a gift to offer God, and such a gift as the mind of man could

never conceive, a gift in every way worthy of the Divine Recipient.

In this gift the sacramental system left in the Church is again the means through which man receives salvation and the satisfaction of all his supernatural desires for God. In the Sacrifice of the Mass Christ has left to His Church not only His Body and Blood in the sacrificial state through which He merited salvation for all, but He has also left the Divinity of God, by the Hypostatic Union of the Trinity with the sacred humanity of the Redeemer, and this gives that offering the infinite value that atones for all sin and restores God's priceless grace to men.

In the Sacrifice of the Cross Christ was both Priest and Victim. In His Sacramental Sacrifice, which is the representation, the monument of Calvary, He is the Priest and Victim, and through the sacramental priesthood which He left to the world Christ ever remains both Priest and Victim. The Altar represents the Cross for the Body and Blood of Christ is as truly offered there as it was on Calvary. The priest who consecrates represents Christ, he bears in his heart, in his hands and actions the image of Christ in whose words and by whose power the transubstantiation is made. Without the priesthood the Sacramental Sacrifice could not continue to be offered, and if it were not offered then God would never receive that priceless gift, the Sacrifice which He desires should be offered to Him from the rising of the sun to the going down thereof, and the Universal Sacrifice of the Cross would not be applied to the individual soul.

The Sacrifice of the Cross belongs to the whole world, but the Sacrifice of the Mass belongs only to the Church. Christ gave it to her; she alone offers it, so all who come into its blessings must enter by the door of the Church.

There can be nothing in the whole universe of being that God loves as He loves the Body and Blood of His Divine Son. How can He refuse such a gift from the hand of man,

or refuse any favor or blessing asked in the Holy Name of that Son whose Flesh and Blood we bear in our hands; which we offer to worship and glorify God, to atone for sin and to petition the Eternal Father for all temporal and eternal happiness?

One act of worship offered to God is good and efficacious, and the good multiplies every time such an act is offered anew. This is just as true of the supreme act of worship, the Sacramental Sacrifice. Every Mass is a new and perfect act of worship. The Consecration made at that Mass was never made before. The fruit of that transubstantiation, the Body and Blood of Christ with its accompanying human soul and Divinity was never before offered for the worship and glory of God. Hence two Masses have double the value of one and that value multiplies in proportion to their numbers. Therefore every time a man devoutly assists at Mass, every time he has a Mass offered in the name of Christ he is worshipping and glorifying God anew, and adding immeasurably to his spiritual riches.

The Sacrifice of Mass is not offered in heaven. It belongs to the earth, to be offered by human beings and according to the human division of time. Some days more Masses are offered than on other days; there is one day in the year, Good Friday, when the Mystical Sacrifice is not offered. That is the day when Christ Himself offered the Supreme Sacrifice from which all the virtue and value of the Mass and the seven Sacraments flow.

With the exception of Good Friday Mass is being said every hour in some part of the world, for when it is night in one place it is day in another, and from the rising of the sun to its going down this Clean Oblation is being offered to God. It is the glorious privilege of the Catholic to be present, for if distance or physical disability prevents his bodily presence he can be there in spirit. He can have Masses offered in the distant places which he cannot reach

in person. In the lonely watches of the night, perhaps from a bed of pain, he can unite his thought with the priest who is consecrating on any Altar in any part of the world. With the eyes of faith he can see the Sacred Body and Blood of his Redeemer raised on high for his adoration, and he knows that he is included in that divine action because the whole Catholic world is remembered in every Mass and has a part in its offering. Well indeed may we ask: Why is it that God has been so mindful of me? For there is no distance, no accident, no power of earth or hell, nothing but our own will that can separate us from the fruits of the Mass, or prevent us from offering it to God.

ESSENTIALS TO THE CELEBRATION OF THE MASS

The Altar, Its Parts and Furnishings

From the study of sacrifice, as it was offered under the Old Law of the Jews, we learn that God ordered a Priesthood, an altar and vestments that sacrifice might properly be offered to Him. (Exodus xl, Leviticus vi.) It is significant of the words of Christ: "I am not come to destroy but to fulfill" (Matthew v, 17), that under His dispensation all that was important and prophetic concerning sacrifice in the Jewish Law was fulfilled. Christ offered a sacrifice which is hourly shown forth in the world. He gave us the "Bread of Life," an altar, and a Holy of Holies—the tabernacle—and ordained a priesthood to continue this sacrifice to the end of time. The vestments of the Mosaic Law are replaced by the kind of garments Christ wore and the instruments of torture which were used in His Passion and death as the Church symbolizes them in the vestments worn by her priests when celebrating this holy office.

Under the New Law, the Altar represents the Eucharistic table. Imbedded in the center of this table is the altar stone, which is the altar table proper. This stone is consecrated

by the Bishop and represents the corner stone of the Church, which is Christ Himself. It is hewn out of the natural rock, reminding us of the prophecy in Exodus xii, 46, which was fulfilled in the crucifixion of Jesus Christ, "Neither shall you break a bone thereof." There are five Greek crosses on its surface, one on each corner and one in the center. They typify the five wounds of Christ made, as are these, by hammer and iron. This consecrated stone should be a constant reminder to the devout Catholic that Christ immolates Himself daily on the altar for the redemption of the race. In this altar stone, there is a little excavation or tomb wherein is placed the relic of a martyr, with three grains of incense; the incense signifies the fragrant ointment with which Mary annointed Christ for the grave, and the myrrh, aloes and spices brought by Nicodemus, Joseph and the holy women who prepared His Body for burial. (John xix, 39-42.)

The relic commemorates the vision of St. John: "I saw under the altar the souls of them that were slain for the word of God and for the testimony which they held." (Apocalypse vi, 9.)

The idea of a tomb has always been combined with that of a table in building an altar in the Catholic Church. It reminds us of the Sepulcher of Joseph of Arimathea where the sacred body of our Lord was laid for three days. The Altar is elevated in the Church because it is Mount Tabor, Calvary and heaven, all in one. In this holy place Christ is transfigured in the transubstantiation of the elements, immolated or offered under the forms of bread and wine, and the Supreme God is present and reigns on that Altar as truly as He is present and reigns in heaven.

God commanded the Israelites to build a tabernacle from which He would speak to them. He ordered its construction from the most beautiful and costly of their possessions. (Exodus xxxv.) The altars of the Catholic Churches,

wherever the means of the people will permit, are works of art and the tabernacles are the most beautiful part of them, for in this Holy of Holies, our Divine Lord dwells day and night, ready to receive and comfort the humblest sinner. Here He lighted the fire of His Sacrifice which shall never be extinguished, as God lighted the fire of sacrifice in the Old Law.

The crucifix stands above the tabernacle, a symbol of the sufferings of Christ, who invites us to penance. It brings to mind that last prayer upon the cross, "Father forgive them, they know not what they do." (Luke xxiii, 34.) That mutilated figure is also the emblem of our hope. With the penitent thief we pray, "Lord, remember me when Thou shalt come into Thy kingdom." (Luke xxiii, 42.)

The Gospels of the Mass, because they contain the record of Christ's words and deeds, are always read from the right hand side of the tabernacle, in which tabernacle, Christ resides on earth. This reminds us of His place in heaven at the right hand of God. As the altar always faces the people this "Gospel Side," is to their left. The Epistles, which are the instructions of the Apostles to the infant churches, are read from the left of the tabernacle, and from this arrangement we have what is commonly called the "Gospel and Epistle Sides" of the altar.

The Mass Book is analogous to that "Book with Seven Seals" which St. John beheld and which could only be opened by the "Lamb of God." (Apocalypse v, 1-5.) The Missal contains the beautiful prayers of the Liturgy. It is placed on the epistle side of the altar before Mass begins and only the priest, who represents Jesus Christ in this service, has the authority to officially open or use it. Latin, Greek and Hebrew words appear on its pages that the prayers of this Holy Sacrifice may remind us that in the hour of Christ's deepest humiliation an inscription was written in these three languages proclaiming Him King.

There must be at least two candles of beeswax burning on the altar during the service of the Mass. Their lights are significant of Him who is "The true light which enlighteneth every man who cometh into the world." These candles are chosen because the substance from which they are made is gathered by the bees from the honey of the sweetest flowers and are therefore typical of the virgin birth and purity of Jesus Christ. They also commemorate the days when Mass was celebrated in the darkness of the catacombs, and remind us of that flame of love with which Christ lighted His sacrifice two thousand years ago and which will burn to the end of the world.

The altar and tabernacle of the New Jerusalem described by St. John finds its counterpart in the altar and tabernacle of the Catholic Church which is truly the House of God. "And I heard a great voice from the throne saying, Behold the tabernacle of God with men, and He will dwell with them; and they shall be His people; and God Himself with them shall be their God." (Apocalypse xxi, 3.)

The altar linens, which consist of the altar cloths, corporal, pall, purificator and finger towel, represent the cloth which covered the first Eucharistic table and also the linens which were used to wrap Christ's body for the tomb. It is "of strict obligation" that there be three linen cloths covering the altar table, so if by chance a drop of the precious blood should fall, it would be absorbed before it reached the altar stone. The first cloth must reach to the floor denoting the purity which should cover the Christian from his head to his feet.

The corporal, so-called from the word "corpus"—body—reminds us of the cloth with which the body of our Lord was wrapped. It is a square of pure linen, and must be of sufficient size to cover the space on the altar required for the chalice, which holds the Blood of Christ, the paten or plate for the consecrated bread, and the ciborium which

contains the smaller hosts, or bread, for the communion of the laity.

The pall consists of two pieces of linen cloth between which is inserted a piece of cardboard to stiffen it. This is used to cover the chalice.

The purificator is a piece of pure linen or hemp with which the priest cleanses the chalice.

The finger towel with the bowl and water for the ablution of the priest is generally placed on a table at the epistle side of the altar, as in the ancient days of sacrifice, "And He set the laver between the tabernacle of the testimony and the altar, filling it with water." (Exodus xl, 28.)

The chalice is modeled after the cup with which Christ celebrated the first Mass. It and the paten which holds the "Bread of Life" are of gold or silver, and sometimes of less valuable metals, but always lined with gold where they come in contact with the sacred species. The care which the Church exercises in choosing the purest and most precious metal for this divine service should help to inspire us with a determination that our hearts and tongues should vibrate only to the pure and perfect love of God when they come in contact with this food of eternal life.

The burse is a pocket or purse made to hold the corporal when not in use. Its outside covering is of the same material and color as the vestments of the day. When Mass is finished, the corporal is folded and put in the burse, which protects it from contact with things not consecrated. The burse is then placed over the chalice.

The veil is a cloth similar in texture and color to the vestments used. It covers the chalice when the priest places it on the altar and is not removed until the offertory. It is replaced after the communion and wiping of the chalice.

The large cards which appear on the middle and at the ends of the altar contain the prayers which the priest recites from memory. They are so placed for his conveni-

ence should he have difficulty in recalling these passages.

The bell stands at the epistle side of the altar, and it is rung at the Sanctus, at the elevation of the Body and Blood of Christ, and again just before the distribution of Holy Communion to the people. The silvery tones of this little bell call the faithful to a deeper consciousness of the coming of Christ, the tremendous mystery of the transubstantiation and the great joy of God's presence with them in the Holy Communion. The silence of this bell in the Church service from the Gloria in Excelsis on Holy Thursday until Holy Saturday, emphasizes the spirit of sorrow which prevails in all the ceremonies of the Church during this anniversary of Christ's passion and death. At that time, no song or sound of rejoicing is heard in the house of God.

The lamps of oil burning night and day before the tabernacle of the Mosaic Law were prototypes of the sanctuary lamps which burn day and night before the altars of the New Law in honor of the Blessed Sacrament. This constant light typifies the love and adoration that should live in the heart of every Christian for his imprisoned Saviour, Who, in spite of all our coldness and neglect, waits for our return to His glorious presence.

(Unleavened) wheaten bread and the wine of grapes are the elements necessary for the Eucharist Sacrifice as the *substance* of the bread and wine is changed into the Body and Blood of Christ, thus making it a visible Sacrifice. These elements are required because our Lord used them in offering Himself to God and so prescribed them for all time. They are particularly appropriate as a means of conveying the supernatural life to the soul as the wheat and grapes are perfect food for man's body, universally available, and the product of his most careful husbandry. Therefore man is giving of his best when he offers to God, through the hands of the priest, the bread and wine before the consecration takes place. At the altar a little water is mingled with the

wine intended for consecration because the wine used by the Jews for the Feast of the Passover was always mingled with some water, so without question, the wine which Christ consecrated had the element of water. It is also symbolic of the blood and water which flowed from Christ's side on the cross. . . . "One of the soldiers with a spear opened His side and immediately there came out blood and water." (John xix, 34.)

Vestments for the Mass

The vestments in which the priest is robed while offering this Holy Sacrifice are symbolic of the garments put upon Christ while enduring His bitter passion. Like the inscription upon His cross, they were given Him in hatred and derision, yet today, they represent even to the unbeliever the garments worn by the greatest hero and benefactor the world has ever known.

The Amice is a white linen cloth, which in ancient times was used to cover the head of the low criminal about to be crucified. "The Roman sentence was 'Go, lictor, bind his hands and cover his head; scourge him, fasten him upon the cross.'" Vesting himself, the priest covers his head with this square of linen, then drops it to his shoulders.

The Alb is the long white linen robe which envelopes the body of the priest and indicates the white robe of innocence with which Christ was clothed in the court of Herod while the soldiers mocked and abused Him as they led Him back to Pilate. (Luke xxiii, 6-15.)

The Girdle with which the priest binds the Alb about his waist is emblematic of the cord with which Christ was bound to the column while being scourged.

The Maniple worn on the left arm of the priest is a reminder of the chains which bound the hands of Christ when He was delivered to Pilate. (Mark xv, 1.) This Maniple should serve as a warning that unrepented sin still ties the

hands of God when His holy will would extend them in mercy.

The Stole worn about the neck of the priest in his every function as a minister of God, typifies the rope by which our Divine Lord was led from the court of Pilate to Calvary. (John xix, 16.) That rope has now become the silken stole by which the penitent sinner is led back to his God.

The Chasuble, or outer vestment, worn by the priest tells the tragic story of Christ in the house of Pilate, where the Roman soldiers, in mockery, arrayed Him as a King. They threw a scarlet cloak, which the Chasuble represents, over His shoulders, put a reed in His hand for a scepter and a wreath of thorns on His head for a crown, saluting Him with "Hail! King of the Jews!" When they were weary with tormenting Him, they put the cross upon His shoulders and led Him out to death. (Matthew xxvii, 27-33.) This is why the large cross appears on the back of the Chasuble. Every time we see that sacred emblem in this divine action of the Mass, let us renew our faith that through Christ we can draw strength from God to carry our cross to the end of life's journey.

Colors of the Vestments

The vestments used by the Church are white, red, green, purple and black. White is the emblem of purity and joy, and is used when celebrating all feasts of our Lord except those commemorating His suffering. He Himself appeared in white in the vision of St. John, also in His transfiguration, "And His garments became shining and exceeding white as snow." (Mark ix, 2.)

White is worn on all feasts of the Blessed Virgin who, after Christ, is the highest model of purity known in the world. By the tongue of His angel, God taught of her purity, place and work,—"Hail, full of grace, the Lord is with Thee, blessed art thou among women . . . Fear not,

Mary, for thou hast found grace with God . . . The Holy Ghost shall come upon thee, and the power of the most high shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God." (Luke i, 28, 30-35.)

White is used on the feast of angels because of their freedom from offence against God and also in celebrating the feasts of confessors and of virgins, as they are akin to the angels in their purity.

Red indicates love, suffering and fire. It is used on all those feasts that have any connection with the passion of Christ. When this color appears upon the altar, it reminds us that for the love of man, the blood of Christ reddened the streets of Jerusalem, the way to Calvary and the wood of the cross, until the last drop of His blood blest the earth which had so long been cursed by the sins of men. The Church uses the red vestments at Pentecost in honor of the "tongues of fire" which descended upon the Apostles infusing into their hearts that holy fire of love and filling them with the gifts of the Holy Ghost. (Acts ii, 1-4.) Red vestments are also worn on the feasts of the martyrs, who gladly shed their blood for the faith of Christ.

Green, in the Liturgy of the Church, symbolizes new life and growth. This color is used on Sundays from Pentecost till Advent and on the Sundays after the Epiphany, and denotes that in the coming of our Lord, the long winter of paganism and idolatry has been broken and that the flowers of grace are springing anew in the hearts of men.

Purple is the color of penance and is used on all occasions when the Church is observing the times of special mortification of man's sensual nature by fasting, abstinence and increased prayer and good works. The particular seasons for the use of this color are, Advent, Lent, Ember Days and Vigils. These purple vestments should remind us of our duty to discipline and train our lower natures and bodies

until they too know, love and serve God, so preparing them for the time when in the Resurrection they, with the soul, will be glorified with Him in heaven.

Black teaches of death, and when it appears on the altar it signifies that again a man has paid the universal penalty of Adam's refusal to make complete surrender of himself in obedience to God. It also reminds us that this Holy Sacrifice of the Mass is the one offering rich in merit for our beloved dead, as "One drop of that precious blood is sufficient to wipe out the sins of the world."

The Latin Language in the Mass

Latin is the official language of the Church in the West. When Christ founded His kingdom on earth, the Roman Empire was the mistress of the world and naturally the church adopted the language of Rome rather than the ruder speech of the provinces and tribes to which it was introducing the new faith.

The Church continues to be catholic; its children are of every country and speak every tongue, therefore a universal language is necessary in order that all these people can find representation through their bishops and cardinals at the great councils of the Church which are held from time to time to discuss and decide momentous questions of dogma and discipline. Every bishop and priest must be able to understand, speak and write in the Latin, that they may be one people in the affairs of the Church.

Latin is a dead language, so not subject to the changes of a modern tongue. This is of great importance to the Church, which was commissioned by Christ, "To teach all nations whatsoever" He commanded, "Even to the consummation of the world." (Matthew xxviii, 20.) In a living language, it would have been impossible to safeguard that teaching as the words and their meaning are constantly changing.

A common language in which the Liturgies of the Church are given century after century, is of great value to the people and therefore expedient and advisable, because, no matter to what country a man may belong, or to what country he may go, he is familiar with the Latin words of the Mass service as they are translated into his own language in his Prayer Book. This, together with the movements of the priest on the altar, the vestments and the color of the vestments, indicating the different occasions and seasons of the ecclesiastical year, tell him the story of Christ's sacrifice as clearly as if he were in his own native village. Though the Catholic be a stranger in a strange land, he is perfectly at home when attending Mass.

The Music of the Mass

Music, like sacrifice, is instinctive in man. In his exalted moments he naturally bursts forth into song. The love of God is inborn in man's nature, so his greatest music has always been dedicated to his God. The majestic Psalms of David will live to the end of the world. In the glorious Christian era, when the truths which Jesus Christ and His Church taught held almost universal sway over the nations of Europe, the grandest music of the world was written.

To touch on the music of the Mass would require a book in itself. From the days of St. Ambrose, our venerable Mother the Catholic Church has encouraged and aided all true artists in their efforts to express the worship of God through sound; but she has carefully culled and selected for her use only that music which is worthy of and in accordance with her sublime liturgical office. While she has welcomed the work of every musical genius that can aid the devotion of men, she has required that the music be subordinate to the purpose of divine service and not such as to distract the mind from prayer and the worship of God.

For many generations, the Gregorian or plain chant, has found favor with the ecclesiastical authorities of the Church, and at the present time it is the model of Catholic Church music. The heart of the Christian is warmed with the love of God and filled with gratitude for His blessings as he listens to the intoning of the orations, Epistle, Gospel, Preface, Pater Noster, Dominus Vobiscum, Ite Missa Est of the Mass and their responses, all of which must be sung in the Gregorian chant. No matter how often heard, that sweet dignified music never grows tedious or fails in its mission to comfort the penitent soul, even the pagan is moved to devotion by its harmony. However, the more modern masters have been recognized and given place in Church music whenever their compositions could be made to conform to the exalted liturgy of the Mass. Whoever has not been thrilled and lifted nearer to His Maker by the appealing "Kyrie Eleison, the Credo and Agnus Dei" of the Holy Sacrifice, has been indeed cheated in his spiritual life.

It should be a matter of joy as well as culture for the Catholic to make a study of Church music; its different periods, and the great composers who spent their lives harmonizing sounds to the end that the human voice might fittingly convey the deep mystery of love between God and man.

Preparation for Mass

In the following outline no attempt will be made to write of any form of this sacrifice but the simple low Mass. There will be no mention of the high or solemn Masses, where the riches and beauty which God gave the world and the talents which He gave men are used in the celebration of this great drama of the cross.

The principal parts of the Mass are similar to those of the Last Supper and consist of the Offertory, when our

Lord took bread and wine and gave thanks; the Consecration, when He blessed them, and by His mystical words and power they became His Body and Blood; the Communion, when He gave to His disciples this Bread of Life.

The Church surrounds these brief but momentous actions of Christ with prayers of praise, thanksgiving and petition in order that the humblest layman may have words with which to pour out his thoughts and feelings to God and also that he may have time in which to prepare himself, bring his mind under control and into harmony with the purpose of those precious moments when through His own words and power, God is bringing heaven with Him to the world of men.

The faithful are at liberty to follow the Mass by any special devotion they may choose, only it must be such as will enable them, according to their ability, to keep their minds on this heavenly mystery.

The priest is officially offering the Mass, but the people also have a part in this divine action. The Church teaches that while the Mass has an infinite value in itself which nothing on earth can change, the application of this value to man will be lesser or greater according to his own worthiness, fervor and devotion. So it enjoins each person present at Mass to make all the effort possible to hold a reverent, recollected state of mind that he may draw from God for himself, or for those for whom the Mass is being offered, the boundless treasures of this Infinite Sacrifice.

The necessity for proper preparation to assist at Mass and partake of the extraordinary food at this banquet is given in I Corinthians, 11th Chapter, 24th and 30th verses. St. Paul describes the manner in which Christ instituted this sacrifice. He says that it must be continued; that man must eat of this food, but that he who eats and drinks unworthily is guilty of the body and blood of the Lord.

As we apply the experience of man to this teaching, we

can readily see its truth. Man is a free-will being, therefore his will must measure the assistance which he may receive from God. It is man's thought or intention which must connect him with either good or evil, and so we can understand how a man may be present at Mass, but if his mind is filled with evil thoughts, he cannot draw the help from God which is there for him, because evil cannot connect with God who is all good. If man is unable to control the wandering thoughts of his mind, he must use his will to make the proper intentions of the Mass and follow them to the best of his ability.

We should be in the Church a few moments before Mass begins that we may have time to bring ourselves to a realization that we are in the house of God, in the presence of our Father, and about to assist at and participate in the one act of worship worthy of Him. We should know that in spirit we are assembled with the Blessed Virgin, the Apostles and the whole court of Heaven at this mystic banquet where Christ is both Highpriest and Victim. Words are but sounds that represent thoughts or ideas, so in reciting our prayers or reading the prayers of the Mass, which we will find in our books of devotion, we should not pass them over carelessly but try to visualize the meaning of each thought which the words express, or at least try to meditate on some thought in keeping with the action of the Mass.

The Church requires that most of the prayers of the Mass be read by the Priest in low tones and that the acolytes who serve the priest and make the responses for the people, observe the same quiet, reverent manner. Experience teaches us that the deeper and finer our thoughts are, the less we are inclined to express them in loud words, and so in celebrating this tremendous gift of God to man, the people, like the priest, should fill their minds with thoughts of love and in deep silence and concentration, offer with

Christ, through the hands of the priest, this "Holy and unspotted Sacrifice to God."

Manner of Assisting at Mass

The priest, preceded by the acolyte, enters the Sanctuary vested for Mass and bearing the covered chalice in his hands. The people arise as a mark of reverence and love for the services about to begin, and also in respect for the priest who is the celebrant and the representative of Christ. They remain standing while he ascends the altar, places the chalice and makes whatever preparations are necessary for Mass. He then returns to the foot of the altar. The priest and people kneel, and with the sign of the cross, "In the name of the Father and of the Son and of the Holy Ghost," the offering of the "clean oblation" has begun.

The first great object of sacrifice, "to acknowledge the supremacy of God," is the purpose of the first or preparatory part of the Mass and is well expressed in the opening prayer which is taken from the 42nd Psalm of David. "I will go into the altar of God" falls from the lips of the priest, and with the voice of the server, the people respond in all hope and confidence "to God who giveth joy to my youth." So by priest and people these exalted lines are continued, "Judge me, O God, and distinguish my cause from the nation that is not holy; deliver me from the unjust and deceitful man. . . . For Thou art, God, my strength." Both priest and people realize that the "unholy nation" and the "unjust and deceitful" man, against whom they are imploring God's justice and help, is more often within than without themselves. "Send forth Thy light and Thy truth: They have conducted me, and brought me unto Thy holy hill, and into Thy tabernacles." Then we hear again those words that run like a refrain through these majestic prayers, "I will go into the Altar of God. To God who giveth joy to my youth." The Prayer closes with the highest expres-

sion of God's power and greatness that man seems capable of, "Glory be to the Father, and to the Son, and to the Holy Ghost." "As it was in the beginning, is now, and ever shall be, world without end, Amen." . . . "Our help is in the name of the Lord. Who made heaven and earth."

The next step in the Mass is the confession of sin. The priest and faithful bowing down acknowledge in the presence of Almighty God, the Blessed Virgin, the Apostles and the Saints and angels, that they have sinned exceedingly and are not worthy to enter this holy place unless through the prayers of these heavenly advocates the mercy of God is moved to forgive their sins. The priest makes the sign of the cross on his breast and adds—"May Almighty God have mercy on you and, having forgiven you your sins, bring you to life everlasting." "May the Almighty and merciful God grant us pardon, absolution, and remission of our sins."

As if encouraged by the foregoing prayer, the Priest goes up "Unto the altar of God" saying, "Take away from us our iniquities, we beseech Thee, O Lord; that, being made pure in heart, we may be worthy to enter into the Holy of Holies. Through Christ our Lord, Amen." This movement is called the Introit or Entrance because in ancient days the prayers that follow were sung or recited when the Bishop entered the Church. Bowing down, the priest kisses the altar in reverence for Christ and in reparation for the humiliations which He endured;—the kiss of treason, the wounds of His body and the insults which He received.

The priest prays, that by the merits of the saints, whose relics are enclosed, and of all the saints, that his own and the sins of the people will be forgiven. He now approaches the "Book of the Seven Seals" which is placed at the left, or Epistle side of the altar and reads the Introit. This is composed of passages of the scriptures and varies with the Mass of the Day. Then follows the "Kyrie Eleison, Christe

Eleison," "Lord have mercy on us, Christ have mercy on us." These prayers are written in Greek and express the heart cry of the sinner to the triune God for mercy.

Standing at the center of the altar the priest recites the "Gloria in Excelsis Deo." In this song of praise the people join with Him in glorifying God, thanking Him for His great mercy and expressing His Trinity of being. "Thou alone, O Jesus Christ, together with the Holy Ghost, are most high in the glory of God the Father." He then kisses the altar turns to the people and says, "The Lord be with you" they answer "And with thy spirit." (This prayer of joy is omitted in Lent, Advent, and in Masses for the dead.)

Here follow the Collects. These prayers also vary with the Mass and are called "Collects," because in them the priest prays for the needs of the whole Church and especially for those present. (It is well here to mention the person or special intention for which you are offering your prayers and the Mass.) If it is a Saint's Day there is a prayer to God for light and strength to imitate His Life and we also ask for the Saint's powerful intercession.

The Epistle of the Day's Mass is now read, this is taken from some passages of Scripture other than the four Gospels and as the people read these beautiful lessons, they ask God that they may grow in a knowledge of His Holy Law and like these simple, holy men, keep His commands to the end of life.

The Gradual, which comes between the Epistle and Gospel, changes with the season. At Easter it is called "Alleluiah" and is a prayer of praise to God. In times of penance, "Tract" is added, which is an act of sorrow for sin: In Masses for the dead "Sequence" also; it is a petition that the conditions following this life may bring the soul for whom the Mass is offered, peace and happiness.

While the Book is being moved from the Epistle to the Gospel side of the Altar preparatory to reading this Gospel,

the priest, bowing down at the center of the Altar, says, "Cleanse my heart and my lips, O Almighty God, who didst cleanse with a burning coal, the lips of the Prophet Isaias; and vouchsafe in thy loving kindness so to purify me that I may be enabled worthily to announce Thy Holy Gospel, through Christ, our Lord, Amen." The people should join with him in this prayer for grace. Passing to the right, or Gospel side, the priest reads the Gospel of the day, which is always taken from one of the Evangelists and is changed according to the feast. The people stand as a mark of reverence for the word of God. They make the sign of the Cross on the forehead, lips and breast, to show that they believe with all the powers of body, mind and soul in the words of our Divine Lord. After the Gospel, the priest, kissing the Missal as a token of love for the words of Christ, says: "May our sins be blotted out by the words of the Gospel," and is answered by the server, "Laus Tibi Christe" —"Praise be to thee, O Christ." If there is a sermon it is given just after the Gospel, and the people should pray for the priest, that his words, like the sermons of the Apostles, may convey to every soul within the sound of his voice, the particular message that God has for him.

After the sermon the priest, standing in the center of the altar, recites the Nicene Creed. The people join in this beautiful profession of faith, "I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible." All kneel at the words "And was incarnate" and remain kneeling until after the words "And was made man." As the title "Credo"—"I believe" indicates, this prayer is a profession of faith in the Trinity of God, His work, and His Church and there should be a realization of its meaning and an effort to make it a real Christian belief. At its conclusion the priest again kisses the altar, turns to the people and says "The Lord be with you" and they respond "And with thy spirit."

Here the Offertory or the first part of the Mass proper begins. It is called "Offertory" because it repeats just what our Lord did when taking the bread and wine and blessing it "He gave thanks to His Father." The priest taking the Host, which is to be consecrated, prays silently and all unite with him, "Receive, O Holy Father, Almighty and Eternal God this spotless Host, which I, Thine unworthy servant, offer unto Thee, my living and true God, for my countless sins, trespassess and omissions; likewise for all here present and for all faithful Christians whether living or dead, that it may avail both me and them, to salvation unto life everlasting." Making the sign of the cross with the paten, he places the Host upon the Corporal and then pours wine and water which has been blessed into the Chalice and continues, "O God, Who in creating man didst exalt his nature very wonderfully and yet more wonderfully didst establish it anew; by the mystery signified in the mingling of this water and wine, grant us to have a part in the Godhead of Him who hath vouchsafed to share our manhood, Jesus Christ Thy Son, Our Lord, Who liveth and reigneth with Thee in the unity of the Holy Ghost; world without end, Amen." Making the sign of the cross with the Chalice, he places it also upon the Corporal and covers it with the Pall and while bowed down over the altar he proceeds: "Humbled in mind, and contrite of heart, may we find favor with Thee, O Lord; and may the Sacrifice we this day offer up be well pleasing to Thee, Who art our Lord and our God." Raising His eyes to heaven, he calls upon the power of the Holy Ghost, "Come, Thou the Sanctifier, God Almighty and Everlasting; bless this sacrifice which is prepared for the glory of Thy holy Name."

Going to the Epistle side of the altar, the priest cleanses his fingers preparatory to the consecration, and repeats the 25th Psalm, "I will wash my hands among the innocent; and will compass Thine altar, O Lord. . . ." Returning to

the center of the altar, He kisses it and turning to the people says: "Brethren pray that my sacrifice and yours may be well pleasing to God the Father Almighty." The acolyte and people answer, "May the Lord receive this sacrifice at thy hands to the praise and glory of His Name, to our own benefit and to that of His Holy Church." To this the priest answers, "Amen" and continues to read the secret prayer so-called because said in a low tone of voice, and the people renew their intentions. It is well to remember the promise of Christ given in Matthew xviii, 19, 20. "Again I say to you, that if two of you shall consent upon earth, concerning anything whatsoever they shall ask, it shall be done to them by My Father Who is in heaven. For where there are two or three gathered together in my Name, there am I in the Midst of them."

Here are all the conditions necessary. The priest and the people are gathered together in the name of Christ and by the grace of God He is in their midst. So now is the time of all times to put our petition before God in the name of His Divine Son, knowing that it will be offered by His own blessed hands. Surely the lowliest sinner may have confidence that he will be heard. This prayer being finished with the shorter ones following, the priest lifts up his hands in supplication, and recites the Preface which is the introduction to the most solemn part of the Mass. The Preface is a hymn in which the priest and people unite with the Court of Heaven to give praise and thanksgiving to the blessed Trinity. It is changed according to the feast or season and closes with the word "Sanctus, Sanctus, Sanctus"—"Holy, Holy, Holy Lord God of Hosts. . . ." "Blessed is He who cometh in the name of the Lord, Hosanna in the highest." With each "Sanctus" the server taps the bell to remind the people of the great event which is about to take place. These are the words with which the people greeted our Saviour when He entered Jerusalem on

Palm Sunday, and the Church calls upon us to greet Him in like manner now that He is about to come again in the consecration, and so we pass to the Canon of the Mass.

"The Canon is the fundamental part of the Mass that comes after the Offertory and before the Communion." The word means "rule" and so the Canon governs the way of saying this part of the Mass. It has remained unchanged for hundreds of years, in fact the most important part of it is the words of our Lord which will never change.

The prayers of the Canon which precede the consecration are first for the Church on earth. The Celebrant mentions the Pope, the Bishop and such others as should be remembered in the Mass. The Blessed Virgin, the Apostles and the Saints of God are also commemorated. In the third prayer, the priest extends his hands over the bread and wine as the priest of the Old Law laid his hands on the animal to be sacrificed. This signified that it now bore the sins of men and by its death would make some atonement for them. This action of the priest in the Mass is the sign that Christ "The Lamb of God" bore the sins of the world and by His suffering and death, made it possible for man to find His way back to His Father. Here the Sanctuary bell is rung to remind the people that the consecration is about to take place. With the fourth prayer, the priest makes the sign of the cross five times over the offering to signify that the five wounds of Christ and His death on the cross were the consummation of the mystical offering which Christ made and continues to make of Himself in the Sacrifice of the Mass. The priest then takes the Host in his hands, raises his eyes heavenward and says, "Who the day before He suffered took bread into His holy and venerable hands and having lifted up His eyes to heaven, to Thee, God, His Almighty Father, giving thanks to Thee, blessed it, broke it, and gave it to His Disciples saying, 'Take ye, and eat ye all of this. For this is my body.'" The priest makes

genuflection, the altar bell is rung and the Host is slowly elevated that all present may see and adore it. He then places the Sacred Host upon the corporal, bows down, uncovers the chalice and says, "In like manner, after He had supped, taking also into His holy and venerable hands this goodly chalice, again giving thanks to Thee, He blest it, and gave it to His disciples saying, 'Take ye, and drink ye, all of this. For this is the Chalice of My blood, of the new and everlasting testament, the mystery of faith, which for you and for many shall be shed for the remission of sins. As often as ye shall do these things, ye shall do them in memory of Me.'" The priest makes a genuflection in memory of the precious blood of Christ, in which the people join and the sanctuary bell is again rung.

O solemn moment of the consecration! O mystery of God! What dignity has been conferred upon man. The eyes of flesh behold what still appears to be bread and wine, but the eyes of the soul, enlightened by supernatural grace, behold the transubstantiation of the invisible life of the Body, Blood, Soul and Divinity of Jesus Christ, under the form of bread and wine. The eyes of faith, with Peter, John and James see "His face shine as the sun, and His garments become whiter than snow." The desire of Peter is fulfilled for here is a tabernacle built for the living God where the miracle of the transubstantiation is daily enacted for men. (Luke ix, 28-35.)

Bowing low the priest joins his hands over the altar and prays for those who are to receive Holy Communion, "We humbly beseech Thee O Almighty God, to command that these our offerings, be borne by the hands of Thy holy angel, to Thine altar on high, in the presence of Thy divine Majesty, that as many of us as shall receive the most sacred Body and Blood of Thy Son by partaking thereof from this altar may be filled with every heavenly blessing and grace. Through the same Christ our Lord." Then comes the re-

membrance of the souls of the dead, "Be mindful, also, O Lord, of Thy servants, (mention the names of those for whom you wish to pray) who have gone before us with the sign of faith and who sleep the sleep of peace." Here, man, encouraged by the favors of God, makes bold to associate himself with the heavenly choirs, as priest and people continue, "To us sinners, also Thy servants, who put our trust in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy holy apostles and martyrs . . . into their company do Thou, we beseech Thee, admit us, not weighing our merits, but freely pardoning our offences, through Christ, our Lord, Amen."

Then follows what is now known as the minor elevation. This is succeeded by some shorter prayers and that wonderful prayer "Pater Noster," or "Our Father" which Christ Himself taught man. Here is that prayer literally fulfilled, for in this holy sacrifice, as nowhere else, is the name of God hallowed and blest and His power acknowledged. On this altar "His Kingdom" has come, and His divine will which was expressed on that far-away Thursday night is being "Done even as it is done in heaven." In this sacrifice, man receives his "daily bread"; his trespasses are forgiven, and for love of God, man forgives all who have offended him. Here he is strengthened against "temptation" and "delivered from evil." Taking a particle of the Host in his hands, the priest makes the sign of the cross three times, then drops the particle into the chalice, saying "May this commingling and consecration of the body and blood of our Lord Jesus Christ avail us who receive it unto life everlasting." As the separate consecration of the bread and wine showed forth the death of our Lord, so this commingling once again of the body and blood of Christ represents His resurrection, that He is now whole and undivided under either form.

The priest now covers the chalice and bowing down,

strikes his breast three times, saying each time, "Lamb of God who takest away the sins of the world, have mercy on us, (excepting the last time when he says) grant us peace."

Now comes the preparation for Holy Communion, the priest, after having said three prayers, of which the first one is omitted in Requiem Masses, takes both particles of the Host between his thumb and forefinger and bowing down says, in a louder tone of voice, "Lord, I am not worthy that Thou shouldst enter under my roof: But only say the word and my soul shall be healed." These words are repeated three times and the bell is rung each time to announce the solemn moment of Holy Communion. Making the sign of the cross, the priest receives the Body of our Lord saying these words, "May the Body of our Lord Jesus Christ keep my soul unto life everlasting, Amen." After a short meditation and thanksgiving, the priest partakes of the sacred Blood with these words, "May the Blood of our Lord Jesus Christ keep my soul unto life everlasting." Here Holy Communion is given to those who are prepared to receive it. In the name of the communicants who are kneeling at the altar railing, the acolyte recites the "Confiteor" or confession, the people silently following them. The priest answers with the "Misereatur" and the "Indulgentiam," the two prayers that follow the Confiteor at the beginning of Mass. Holding one of the particles before the communicants, the priest says, "Behold the Lamb of God: Behold Him who taketh away the sins of the world." This is followed by the "Domine non sum dignus"—"Lord I am not worthy," three times and each time accompanied by the altar bell. The priest then descends the altar and laying a consecrated Host on the tongue of each communicant, says, "May the body of our Lord Jesus Christ keep thy soul unto life everlasting, Amen." Returning to their places, with bowed heads and grateful hearts, the people try to realize, in so far as the human mind can realize, their union with

God. While words are inadequate to express the thoughts of this sublime moment, the Church has put prayers at the command of the Christian if he chooses to use them.—"Into a pure heart, O Lord, may we receive, the heavenly food which has passed our lips: bestowed upon us in time, may it be the healing of our souls for eternity."

In the meantime the acolyte places the veil on the right hand side of the altar and removes the Mass book to the Epistle side. The priest now carefully wipes the Chalice, covers it with the purificator, pall, silken veil and burse. Standing at the Epistle side, the priest reads the post communion, which corresponds to the Collects and secret prayers of the day. Moving to the middle of the altar, he kisses it and after a few short prayers, turns to the people with these words, "Ite Missa Est"—(Go, the Mass is finished). The server then returns the missal to the Gospel side, the priest blesses the people, "In the name of the Father, and of the Son, and of the Holy Ghost." In the earlier days Mass was concluded with this benediction but later other prayers were added. The priest moves to the right or Gospel side of the altar, the people stand in reverent attention while he reads, generally from the First chapter of St. John, wherein Christ is called "The Word." This beautiful title implies that, as a word conveys to us the thought of a friend, so Christ, the Personified Word of God, conveyed His message of love to the world of men. "He came unto His own"—"And His own received Him not." But in this Gospel, we have the glorious promise of St. John, "But as many as received Him, to them He gave power to become the Sons of God." All kneel at the words: "And the Word was made flesh and dwelt amongst us."

After this Gospel, the priest returns to the middle of the altar and taking the covered chalice descends from the throne of grace. Mass ends, as it began, at the foot of the altar, with the priest and people kneeling and giving praise and thanksgiving to God.

CHAPTER XXX

THE COMMUNION OF SAINTS

THIS consoling doctrine of the Church is founded on Scriptural authority which teaches of the solidarity of the faithful, whether they are still of the Church Militant on earth, or suffering in Purgatory, or members of the Church Triumphant in heaven. They are all called saints because they belong to the Mystical Body of Christ and partake of the fruits of His Redemption. All the living, even though they are not members of the true Church, belong in this communion, according to their union with Christ and the soul of His Church. Only the souls of the damned are excluded from this holy solidarity. The Church teaches that this communion in Christ includes the angels as well as men. St. Paul, in writing to the Hebrews, says:

"But you are come to Mount Sion, and to the city of the living God, the heavenly Jerusalem, and to the company of many thousand angels. And to the Church of the firstborn, who are written in the heavens, and to God the Judge of all, and to the spirits of the just made perfect." (Ch. xii, 22, 23.)

St. Paul describes to the Ephesians the exaltation of Christ to be the Head of His body, the Church, when upon His resurrection the Father of glory "set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:" and "put all things under his feet, and gave him to be the head over all the Church, which is his body; . . ." (Ch. i, 20-22.)

Explaining this doctrine, St. Thomas writes:

"Now a multitude ordained to one end, with distinct acts and duties, may be metaphorically called one body. But it is manifest that both angels and men are ordained to one end, which is the glory of the Divine fruition. Hence the mystical body of the Church consists not only of men but angels. Now of all this multitude Christ is the Head, since He is nearer to God, shares His gifts more fully, not only than man, but even than angels; and of His influence not only men but even angles partake" (*Summa,* part iii, p. 136).

The Old and New Testaments are rich in passages showing that God employs angels as His messengers to men and also that they act as the guides and protectors of individuals. Josue tells of the appearance before him of the great Archangel St. Michael who was to be the Prince of the Host of the Lord, and the general guardian of the Church. (Ch. v, 13, 14.)

St. Raphael was sent to guide Tobias on his journey to Rages, and has ever served as guide to those who have lost their way. (Tobias, Chs. v and xii.)

St. Gabriel appeared to Daniel and revealed the coming of the Incarnate Word. (Daniel ix, 20-27.) He also foretold to Zachary the birth and ministry of St. John the Baptist. Luke tells that Gabriel came with the Annunciation to the Blessed Virgin. (i, 26.)

St. Jude writes that the Archangel Michael disputed with the devil in regard to the body of Moses; and in the Apocalypse we read of the great battle fought between Michael with his angels and the dragon with his demons, and how St. Michael drove them out of heaven. (Apocalypse xii, 7, 8.)

The angels proclaimed the birth of the Saviour to the Shepherds and directed them to the manger in Bethlehem; they came and rolled away the stone from His tomb on the

Resurrection morning; they loosed the chains of St. Peter and opened the gate of his prison.

Christ Himself tells us that the angels have knowledge of the affairs of man and rejoice with them;

"So I say to you, there shall be joy before the angels of God, upon one sinner doing penance." (Luke xv, 10.)

And again speaking of the happiness of the blessed in heaven and their companionship with the angels, He says:

"Neither can they die any more: for they are equal to the angels, and are the children of God, being the children of the resurrection." (Luke xx, 36.)

Christ also teaches that the angels will be the executors of God on the last day:

"And he shall send his angels with a trumpet, and a great voice: and they shall gather together his elect from the four winds, from the farthest parts of the heavens to the utmost bounds of them." (Matthew xxiv, 31.)

Christ taught of the activities of the saints in heaven in the different works assigned them by the Father:

"You who have followed me in the regeneration, when the Son of Man shall sit on the seat of His majesty, you also shall sit on twelve seats judging the twelve tribes of Israel." (Matthew xix, 28.)

The *Catholic Encyclopedia* in an article on this subject states that recent well known researches in the collection of Christian inscriptions have brought out clear and abundant proofs of the principal manifestations of the Communion of saints in the early Church. Clement of Alexandria tells the "gnostics" of the intimate relations between the angels and the departed souls. Origen enlarges, almost to exaggeration, on the idea of vicarious martyrdom, and of communion between men and angels, and accounts for it by the unifying power of Christ's Redemption. With St. Basil

and St. John Chrysostom the communion of saints has become an obvious tenet.

Then follows a long list of the Fathers and doctors of the Church, among others Tertullian, St. Cyprian, St. Hilary, St. Ambrose, St. Augustine, St. Bonaventure, and St. Thomas, all teaching this doctrine as an accepted fact (*Catholic Encyclopedia,* vol. iv, p. 172).

The Communion of Saints involves the teaching that the faithful in this world should pray for each other; that we should ask and receive the prayers of the saints in heaven; that we should pray for the holy souls in Purgatory and in turn ask for their prayers.

Human action avails for two purposes. By a meritorious work a man may gain great honor and happiness, and by some work he may merit a reward or reduction of punishment either by fine or imprisonment. Man may gain something for himself or another by merit and something by prayer, the merit depending upon justice and prayer upon mercy. As we have seen, the whole company of the faithful, whether in heaven, on earth, or in Purgatory, are united in one common purpose—to gain union with God and to know and do His Divine Will. Of this union St. Thomas says:

"Wherefore all who are united together by charity acquire some benefit from one another's works, albeit according to the measure of one's state, since even in heaven each one will rejoice in the goods of others. Hence it is that the Communion of saints is laid down as an article of faith. Secondly, through the intention of the doer who does certain works specially that they may profit such persons; so that those works become somewhat the works of those for whom they were done, as though they were bestowed on them by the doer. Wherefore they can avail them either for the fulfillment of satisfaction or for some similar purpose that does not change their state.

"Now a share of eternal life is not given to a man save for his works, for although we may impetrate for another

that he obtain life, this never happens except by means of his own works when, namely, at the prayers of one, another is given the grace whereby he merits eternal life.

"The work that is done for another becomes his for whom it is done; and in like manner the work done by a man who is one with me is somewhat mine. Hence it is not contrary to Divine justice if a man receive the fruit of the works done by a man who is one with him in charity, or of works done for him. This also happens according to human justice, so that the satisfaction offered by one is accepted in lieu of another's. . . .

"It is directly contrary to justice to take away from a person that which is his due: but to give a person what is not his due is not contrary to justice, but surpasses the bounds of justice, for it is liberality" (*Summa,* part iii, Sup. pp. 40-41).

In regard to the way in which the blessed in heaven know our needs, the Church teaches that the Divine essence of God is the medium through which the angels and saints know and see. While all in heaven see the essence of God they do not comprehend it equally; as a certain number of men may have knowledge of a principle but that does not mean that they all have equal knowledge of everything which follows from that principle. For this reason some of the lower angels are taught concerning some matters by the higher angels, but all see in the Divine essence everything that pertains to the perfection of their happiness. There is no lack of rightness and grace in the saints; they will nothing contrary to the will of God, consequently whatever they will to know is right, and that is revealed to them in the Divine essence. They know the desires, devotion and prayers of those who are seeking their assistance, but though the saints may know the woes of their friends, and help them in their trouble, they are not saddened by them, for no grief can touch their glorified lives. God alone knows the thought of the heart. The angels and saints only know the thought of man as he expresses it in prayers

or when God permits it to be known for man's own good.

That God permits the angels and saints to help us is not because of any lack in Him of love, power or mercy, for in the last analysis the help must come from Him. But by this cooperation with Him God establishes order among all the intelligent creatures of the universe. He listens to the prayers of one man for another in this world; many of His greatest blessings come to us by the agency of others, and He answers the prayers of our loved ones made in our behalf. Thus we learn to do charity for our neighbor and draw mercy to ourselves. If God so honors us who are sinners, how much more will He honor those who, free from all guilt, behold Him in the Beatific Vision; and how much more powerful are their prayers than ours who are in sore need of prayer ourselves.

It is well to pray to the saint to whom one has great devotion for much depends upon the fervor in prayer and the faith we have in our advocate. Not that our condition of mind changes the power or will of God, or the efficacy of the prayer of the saint, but our indifference and coldness will not admit intercession for us. Faith is the first step in reaching God or any member of His heavenly Court. The saints pray only for those who are pleasing to God; they only will what He wills for they know His perfections.

Then again, some saints have a special work, and special privileges for that work, and they should be appealed to for this particular need. Lastly, we should pray in a general way to all the saints; they are the friends of God and we should honor those whom He honors. A person is worthy of the prayers of a saint by the fact that he is in need of them and is asking for them in humility and devotion. St. Thomas says:

"The saints are said to pray for us in two ways: First, by express prayer, when by their prayers they petition a hearing of the Divine clemency on our behalf; secondly, by

interpretive prayer, namely, by their merits, which being known to God, avail not only them unto glory, but also us as suffrages and prayers, even as the shedding of Christ's blood is said to ask pardon for us. . . . But in so far as they pray for us by asking something for us in their prayers, their prayers are always granted, since they will only what God wills" (*Summa,* part iii, p. 84).

As the angels are included in the Communion of Saints because they belong to Christ, who is the Head and Superior of all created beings, they have a benignant and gracious relation with men. God orders that the higher beings enlighten the lower, so men, who are lower than the angels are enlightened by them. This is accomplished in two ways. First, the human intellect can be strengthened by the angelic mind that it may have a clearer understanding of what is necessary for its salvation, and also of the things of the world which need to be known in order to obtain the best conditions for its well-being. Again, the angels may propose intelligible truth under its likeness to sensible things.

The consent of man's will is necessary to make any thought or deed really his own, and his will can be changed in two ways: from within, which is the inclination of the will to the thing determined upon, and only God can change the will of man in this regard. But the will can be changed by persuasion. The human will is powerfully moved by the passions resident in the sensitive appetites, and so angels can assist the will of man to right action, sometimes by reason, and again by arousing some of the passions, anger, fear, etc., but this is never of necessity; the will remains free to accept or reject the suggestion of his passions or the persuasion of angels or men. St. Thomas says:

"Those who act as God's ministers, either men or angels, are said to burn away vices, and to incite virtue by persuasion" (*Summa,* part i, 3rd number, p. 467).

Further, an angel may assist man through acting upon his imagination, that is, by bringing before the mind impressions which were previously received through the senses. St. Thomas explains this action of the angelic mind on the human intellect. He says:

"An angel causing an imaginative vision, sometimes enlightens the intellect at the same time, so that it knows what these images signify; and then there is no deception. But sometimes by the angelic operation the similitude of things only appear in the imagination; but neither then is deception caused by the angel, but by the defect in the intellect of him to whom such things appear. Thus neither was Christ a cause of deception when He spoke many things to the people in parables, which He did not explain to them" (*Summa,* part i, 3rd number, p. 469).

The special providence of God is directed toward all creatures who are immortal and who are still travelers on the road toward eternal happiness: First, by the gifts of grace and virtue bestowed on all rational creatures and, second, because God is their universal instructor. Now God exercises His special providence for each individual by appointing for him a guardian angel who is assigned to him at the moment of his birth. It cannot be said that God ever entirely forsakes a man while he lives in this world, and so the angelic being appointed to guard over him never really forsakes him while he remains on earth. The mission of the angel is to be at the side of man to guard him in every danger of assault from within and without; to encourage him when he is in sorrow or temptation and to lead him along the right path toward eternal life. Yet man's conduct can be such as to prevent the help intended for him. Hence it is of the utmost importance that man should know that God in His mercy has given him a guardian angel. He should recognize and be thankful for this holy being who is devoted to his good, ask his prayers and constant direction while at the same time making every effort

in his power to correspond to this great supernatural blessing which God has bestowed upon him.

The guardian angel is not grieved at the sorrow or sins of his client, for grief or sorrow do not belong to the nature of an angel and further, the angelic will is in perfect conformity to the will of God, which cannot be forced to change, or grieve by the misdeeds or evil will of men.

The souls of the dead who die in the love and friendship of God can be helped by the prayers of the living, since love is the bond which unites all the members of the Church in God, and no prayer for any worthy member from any worthy member offered to God, the Father of all, will be lost. The prayers of the living profit the dead, first, by this very bond of charity, and second, because the intention of whatever is done is directed to the one to be benefited.

To offer suffrage for the dead will not absolve the living man from the punishment due his sins, for justice must be considered. But as the assistance that he offers another has its root in love, the Communion of Saints, it is meritorious for him in gaining eternal happiness.

The Church was founded by God Himself. Some of its members are on earth, striving to attain efficiency and perfection, some are in Purgatory, suffering the delay of their reward which justice demands for their past sins, and the other group is in the Kingdom of Heaven in the full enjoyment of the glory and presence of God. But distance does not separate them; they have their roots in the Charity of God and each one according to his place and power is working for the good of the whole, and particularly for the good of his own special friends. Death, like distance, cannot destroy the love which exists between friends. It only clears it of all dross, for in death we forget the things about our beloved ones that in life displeased us, and remember only that which true love sees, everything that is sweet,

beautiful and good. We rejoice in the service we still can offer them by our prayers and by the good works done in their names. We know that they have not forgotten us and that when they reach eternal happiness and perfection we will have powerful advocates in heaven.

God not only desires that men shall love Him, but He also wishes that they shall love each other, so, while here on earth, He established the Communion of Saints, that by mutual service and helpfulness the faithful on earth, the souls in Purgatory and the Blessed in Heaven would be united in a bond of brotherhood and love, perfected in the love and Fatherhood of God.

"And this commandment we have from God, that he who loveth God, love also his brother." (I Epistle of John iv, 21.)

From experience and knowledge of the ways of the world we learn the reasonableness of this teaching on the Communion of Saints. To accomplish anything worth while people must unite their efforts in a common cause, whether it is a business or social organization. In such union there is strength and a community of interest. The ability, credit and respective merit of any one member is of benefit to all the others and is being used by them in a general way; it will also be used in a special way for any member if the occasion arises. This is true no matter how widely separated the members are. The head and source of the organization may be in America, a group of its members may be in England and still another in Russia, but distance does not divide them; they have their roots in one common cause and each is working where he is for the good and advancement of all.

CHAPTER XXXI

THE FORGIVENESS OF SINS

It is most fitting that the statement "(I believe in) the forgiveness of sins" should be placed in the last sentence of the Creed, and just before the finishing clauses, "The resurrection of the body, and the life everlasting," for without the forgiveness of sin, the resurrection would be but a rising of the flesh to endless suffering, and the union of a body and soul doomed to a life of everlasting woe.

Sin is a moral evil, rebellion against God. By sin man denied the supremacy of the Creator and allied himself and all his posterity with the Prince of evil, to whom he gave his obedience, thus averting from himself and the race the eternal good intended for all men. *Without the forgiveness of sin, man's union with God would be impossible, and the human race would be eternally lost.* This is the vital principle in the Christian Religion.

We learned of all these great truths in our childhood days from the little Catechism of Christian Doctrine, and in these lessons we have made an extended study of the details of these truths as they are taught by the Church. In the Sacrament of Penance we learned how God has decreed that sin shall be forgiven, and what is required of man if this scarlet thing is to be washed from his soul, so it is not necessary to repeat the conditions here. But it is becoming and profitable for us to pause and reflect well on these words in the Creed, THE FORGIVENESS OF SINS, for they will increase our appreciation of the Passion and Death of Christ which has made the forgiveness of

sin possible and redeemed us from the eternal suffering of Hell. The teaching of the everlasting punishment of Hell is abundantly supported by both the Old and New Testaments:

"The sinners in Sion are afraid, trembling hath seized upon the hypocrites. Which of you can dwell with devouring fire? Which of you shall dwell with everlasting burnings?" (Isaias xxxiii, 14.)

"For he will give fire, and worms into their flesh, that they may burn, and feel forever." (Judith xvi, 21.)

"Thou shalt make them as an oven of fire, in the time of thy anger: the Lord shall trouble them in his wrath, and fire shall devour them." (Psalms xx, 10.)

Christ is explicit in His teaching in regard to the terrible, everlasting punishment which must follow upon unrepented sin. He said:

"And if thy hand scandalize thee, cut it off: it is better for thee to enter into life, maimed, than, having two hands, to go into hell, into unquenchable fire: Where their worm dieth not, and the fire is not extinguished." (Mark ix, 42-47.)

Again Christ warns the people of the eternal judgment:

"Then shall he say to them also that shall be on his left hand: Depart from me, you cursed, into everlasting fire, which was prepared for the devil and his angels. . . . And thee shall go into everlasting punishment." (Matthew xxv, 41-46.)

Natural and common law substantiate this Christian teaching of temporal and eternal punishment for evil doing.

If man breaks the law that governs the well-being of his body, temporal suffering will eventually follow. This is beneficial as it serves to warn him of his danger, and if he heeds the signals his suffering is relieved and health oftentimes restored. But, if through ignorance or perversity, he refuses to change his bad habits, his illness will continue and

death will eventually follow which will be eternal punishment in so far as life in this world is concerned. No one looks upon this as an injustice or contrary to the best interests of mankind.

Again, the common law, recognized by all civilized people as necessary, just and merciful, declares that if a man offends against the law of the state or the individual rights of his fellow-man, he must suffer temporal disciplinary punishment. This is beneficial for the culprit as it is an incentive to amend his life, and it is measured out to him in accordance with his crime, his repentance and real reformation. However, if he persists in his evil ways, taking not only the goods of his brother but also his life, then he must suffer life imprisonment or death, and either is eternal punishment in so far as human law is able to inflict punishment.

It is just and merciful that the willful murderer should be put away for life or die rather than he be allowed to work his diabolical will on innocent persons who have no other defense against his malice. The rightness of this law is not questioned by any but the criminal who knows no mercy for anyone but himself, and by the weak sentimentalist whose misguided sympathy goes out to the murderer rather than to the helpless victim who, perhaps, was hurled into eternity without a moment's warning by the cowardly blow of the assassin, or, as often happens, tortured before liberated by death.

This common law is based on the obvious fact that all normal men have free-will and the principle that the individual and the nation have the right to defend life and happiness against whatever and whoever would wrongfully attack either. In like manner it must be conceded by all sane men that the eternal punishment of God, which is pronounced only on the willfully unrepentant sinner, is deserved, just and merciful. Heaven could not be heaven

if it were peopled with the ruthless robbers, rapers and murderers who in this life acted as demons in human form. Their eternal punishment means that God, in His mercy and justice, consigns them to hell, their natural abode, where they are shut away with their kind from contact with God and all just men during the life of the soul which is eternal. Take away the doctrine of eternal punishment and there could be no free-will for man and neither could there be justice, safety or happiness for rational beings in time or eternity. If there is no eternal punishment for unrepented sin, then the whole Christian story of the creation and nature of man as a free-will being, sin, redemption and forgiveness would be inconsistent, unreasonable and incomprehensible.

From the scriptural quotations used to show the existence of eternal punishment it is evident that the prophets, Christ and His Church compare its suffering to the pain of material fire that is never quenched. This teaching is condemned by many as inhuman, it is further claimed that a just and merciful God would never inflict such punishment on the creatures whom He created. These charges arise from a misunderstanding of the whole subject of man's free-will, his relation to and dependance upon God.

To appreciate this teaching we must know what mortal sin is and how the consequences of sin committed here can effect the soul after death.

"There is no mortal sin in the ignorant, through the very fact of their ignorance, there is no mortal sin in the man blinded by passion, through the very fact of this blindness. Mortal sin is the cool, deliberate choice of an evil course" (*The Human Soul*, p. 195).

"The man who commits mortal sin, chooses, through his very act, all the moral results of sin. He chooses to be in opposition to the harmony of the World; he chooses shame; he chooses a state of conscience which he would not reveal to a fellow-man, on any condition . . . to commit sin is to

realize clearly, according to the proportions of the nature of the sinner, the possible results of sin, and that is all we want in order to assert that any free-will that chooses sin, chooses likewise the pain of sin" (Vonier, *The Human Soul,* pp. 208-9).

". . . what man realizes as keenly now, in his conscience, as he will do it in the spirit-state, speaking proportionately, is this, that through his mortal sin he puts himself in opposition to the World's harmony. The spirit-state is indeed greater than the mortal state, but freedom and conscience are the same in both states . . . " (*The Human Soul,* pp. 210-11).

"We ought to remember that a fallen spirit is fallen only in his will-purpose; his fall means no weakening of any of his powers; it is merely the direction of his powers that is base, the aims he follows that are low and selfish; . . . his intellect is as clear as ever; his energies are those which he received when he came from the hand of God, a marvel of power and wisdom; his freedom of will is as complete as before the fall.

"Being the enemy of God, and jealous of God, the fallen spirit utilizes his powers against God, against the works of God, against the Divine harmony of created things, against that power that makes all things converge towards God" (*The Human Soul,* p. 223).

"The Thomistic explanation of reprobation is to be found not in the direct pronouncement and act of God, it is to be found in the condition of the human soul irreparably spoiled by sin" (*The Human Soul,* pp. 200-1).

"Catholic dogma is very clear concerning the common lot of every reprobate. Whoever dies in mortal sin is separated from God eternally, and becomes a dweller of the mysterious world called hell . . ." (*The Human Soul,* p. 202).

"It would be a most uncatholic presentation of the land of the lost to picture it as peopled with spirits that cry for mercy, and cannot find it. Time for mercy is past, chiefly because the lost spirit does not want mercy" (*The Human Soul,* p. 204).

The nature and severity of eternal punishment as taught by the prophets, Christ and the Church are substantiated by the natural law which proves that every good thing

which man enjoys in body, mind and soul for time or eternity is the free gift of God. Reason and experience teach that if the race or the individual opposes the universal harmony or the Divine Will of the Creator there will be suffering and loss of happiness for them as long as that rebellion continues, not because God wills it, but because the offender has separated himself from God the source of all his good, broken the Divine Law, and misused the substances that were given him to further his happiness.

However, while man remains in this world he is on probation and hence his separation from God because of mortal sin is not necessarily final, for the will of man may change at any moment and at the first sign of repentance God is ready to forgive and receive again the prodigal son. But because of the greatness of the soul its will never changes after it comes to act as spirit. Hence if it enters spirit life opposed to universal harmony and the Divine Will it will remain so for all eternity, which means that it is completely separated from God and all good. The eternal struggle of the will to do the impossible—to destroy the Divine harmony of the universe which God has created—will cause an agony of suffering which is but imperfectly described by the pain of material fire that never ceases to burn.

Christ came to the world that the supremacy of God might be adequately acknowledged by all men, and that this awful punishment of eternal separation from God might be averted from the race. For this God became incarnate in human flesh. For this His Sacred Humanity suffered and died on the Cross. For this He established His Church, instituted the seven Sacraments, offered the Sacramental Sacrifice of His Body and Blood, and left a sacramental priesthood in the world; that the grace which flowed from His wounds on the Cross, in His bloody Sacrifice, might be applied to men for the *forgiveness of sins*.

CHAPTER XXXII

THE RESURRECTION OF THE BODY

It is an evident fact that man is composed of a body and soul. He will never be the complete being that he was created without both. The soul can live without the body, but it is, in a measure, like the man who has lost a leg or arm, bereft of its full quota of beauty, strength and usefulness. Man wins or loses his eternal salvation by his work in this world and that work, be it good or bad, is fully shared by the body. Man's body has its part in all the burdens as well as the joys of this life; it bears the sorrows and pains inflicted upon man by sin. In death it shares in what is not so much a retributive punishment as it is a cleansing process which fits man for eternal life and happiness: the soul, purified in the pain of purgatory, and the body purified by death and being again reduced to its native elements, to be re-formed in the glory of the soul. In this world man acknowledged and served or denied and disobeyed God as a complete being, body and soul, hence full justice would not be done if he were not rewarded or punished as a complete man.

After the Crucifixion the soul of Christ went down to Limbo to announce the Redemption won for the human race. But what significance or comfort would that hold for the living man if, when the soul of Christ came forth from that region of woe, His human heart that had beat with love for men and yielded up its last drop of blood for their salvation, if the feet that had not only traveled on missions of mercy but had also trod that awful way to Calvary, if the

nail-pierced hands so often raised in blessing and healing, and the voice which had delivered the truths of God and proclaimed from the Cross the consummation of the Sacrifice, were all forever stilled in the silence of the grave? Where would be the justice of God if, when that human soul of Christ came forth from hell, His sacred humanity which had suffered and died on the Cross were not to share in the glory and reward of the soul?

In the beginning the first man refused to give himself, body and soul, in obedience to God, and so all men became unfit for God, and death came to the world. In the Incarnation God gave Himself to man, became man, and by that divine act He raised humanity up to Himself and restored the union which Adam had destroyed. In His Passion and death on the Cross Christ gave Himself, Body and Soul, in obedience to His Father, thus atoning for the sins of the world and reinstating the human race with God. In the Resurrection of the Body of Christ the whole world was taught of the eternal life of the complete man, Body and Soul, and that the eternal reward or punishment of the deeds done in the flesh are shared equally.

Had the Body of Christ not risen from the dead and been united with His Soul then indeed there would be no hope of the resurrection of the body for men. The soul would ever remain an incomplete thing, lacking the perfection it had in this life as man. St. Thomas says that we are born into the spiritual life through the grace given us in Baptism, but that we rise again by the grace of Christ who took our human nature, and by this we are conformed to Him in natural things, and this conformity is acquired by all who attain to the perfection of the human species. But further, the angelic Doctor tells of our rising through Christ by grace won on the cross. He says:

"Christ by reason of His human nature is called the mediator of God and men; wherefore the divine gifts are be-

stowed on men by means of Christ's humanity. Now just as we cannot be delivered from spiritual death save by the gift of grace bestowed by God, so neither can we be delivered from bodily death except by resurrection wrought by the Divine power. And therefore as Christ, in respect of His human nature, received the first fruits of grace from above, and His grace is the cause of our grace, because OF HIS FULLNESS WE HAVE ALL RECEIVED . . . GRACE FOR GRACE (John i, 16) so in Christ has our resurrection begun, and His resurrection is the cause of ours. . . .

"Christ's resurrection is said to be the cause of ours, in that it works our resurrection, not immediately, but by means of its principle, namely the divine power which will work in our resurrection in likeness to the resurrection of Christ. . . . Hence it is not necessary that our resurrection should follow straightway after He has wrought the resurrection of Christ, but that it should happen at the time which God's will has decreed" (*Summa,* part iii, pp. 130-132).

The bodies of all men will rise to immortality because of the likeness of the human nature to the humanity of Christ, but only those who are conformed to Christ in grace will rise with Him in glory.

The soul before and after death does not differ in essence but in its glory or misery, and so at the resurrection the body does not differ in its identity but in its conditions according to the state of the soul. The purpose of the resurrection is that man may attain the end for which he was created, hence if the same body does not rise to be united with the soul, then that end is not attained and there would be no resurrection, properly speaking.

According to the teaching of the Church, man, in his resurrection, will have no defect in his human nature, for in the beginning God created him perfect and He will restore the natural perfections to the body.

There are three stages in man's existence here, childhood, manhood and old age. Young manhood is the more perfect state and so in the resurrection the body will be brought

to that perfection, and also will have the stature of the perfect growth as to the size of body and the quantity of flesh. As there is sex in human nature there will be sex in the resurrection of human beings, but no lust of the flesh will remain in this nature. In the resurrection man will attain and hold his physical integrity, so there will be no necessity to eat, drink, sleep or beget, for all that belongs to this world and at the resurrection man is finished with this world and time—he is beginning to live in eternity and under spiritual laws. It is true that Christ ate with His Apostles after He was risen, but that was not from His necessity, but to prove to the Disciples that He had resumed the true human nature that He had when it was necessary for Him to eat and drink. The distinctions in the sexes and the members of the body are for the restoration, perfection and identity of the man, so they have their purpose.

After the resurrection the soul will have complete dominion over the body and that absolute control will never be lost because the soul is unchangeably subject to God, which was not the case in the state of innocence. The body will have substantially the same power to act on other bodies, but that potentiality will remain bound by the control of the soul over the body. Not only will the bodies of the saints be impassible, incapable of suffering and pain, but neither will the scars or wounds which they bore in their bodies for Christ's sake appear as a defect; if they are visible it will be as marks of their virtue and unfailing love for Christ as the scars of the nails and spear remained in His body, not as a defect but to add glory to His sacred humanity.

It is agreed by the best Catholic authorities that after the resurrection the glorified bodies will have perfect use of the senses, but according to a spiritual mode of being, absolutely under the control of the soul, and reflecting the

sanctification of the spirit. Of the use of the senses by the saints we read:

"In this connection, the saintly theological writer, Leonard Lessius, S.J., calls attention to this gratifying fact; that man's beatitude will surpass that of the highest angels. . . . For he will be equal to them in the gifts of impassibility, agility, penetration and movements; in the vision, love and blissful fruition of God, and in the perfect knowledge of both spiritual and material beings; besides all this, he will have the glory of the body and enjoy the manifold delights of the sensitive faculties, which the angels do not possess. Hence he will have a greater bliss, at least extensively, for his soul's beatitude will redound on the body and that of the body on the soul" (*The Future Life,* Fr. Sasia, S.J., p. 244).

The resurrected body may be said to have the power of subtlety, not because it has become a spiritual body, if that happened it would no longer be a part of man, but because it is in absolute subjection and obedience to the soul, as the soul, in turn, is in complete subjection to God and in conformity to His divine will; so the power of penetration becomes a power of the body in so far as God wills that it should, and that without changing its nature.

Of the agility or power of movement in the glorified body St. Thomas says:

"The glorified body will be altogether subject to the glorified soul, so that not only will there be nothing in it to resist the will of the spirit . . . but also from the glorified soul there will flow into the body a certain perfection whereby it will become adapted to that subjection. . . . Wherefore even as by the gift of subtlety the body is wholly subject to the soul as its form, whence it derives its specific being, so by the gift of agility it is subject to the soul as its mover, so that it is prompt and apt to obey the spirit in all the movements and actions of the soul. . . .

"Even as nature gives to fleeter animals instruments of a different disposition in shape and quantity, so God will give the bodies of the saints a disposition other than that

which they have now, not indeed in shape and quantity, but in that property of glory which is called agility" (*Summa,* part iii, pp. 233-34).

In the resurrection the glorified bodies will have clarity beyond all human conception of any brilliancy that can penetrate matter. This is shown by many Scriptural passages: "Then shall the just shine as the sun, in the kingdom of their Father." (Matthew xiii, 43.) This clarity will result from the overflow of glory from the soul into the body. Clearness in the soul is a spiritual quality, but when it penetrates the body it is corporeal and in no way destroys the nature of the body, but perfects it. In the brilliant clarity of the body the full glory of the soul is seen as all the beautiful colorings of an object can be observed through a crystal. Of the visibility of the glorified body and soul of the saint to the non-glorified eye, St. Thomas says:

"The clarity of the glorified body results from the merit of the will and therefore will be subject to the will, so as to be seen or not seen according to its command. Therefore it will be in the power of the glorified body to show forth its clarity or to hide it" (*Summa,* part iii, p. 251).

"Man will be, in some manner, happier than the angels themselves, for whilst he will be endowed as they, with impassibility, quickness of motion, the vision, love and fruition of God, and with the knowledge of things both natural and supernatural, he will moreover possess the glory of the body and its many gratifications, not enjoyed by the angels. On this account the souls of the just most ardently desire their bodies resurrection" (*The Future Life,* Fr. Sasia, S.J., p. 248).

In this little article on the Resurrection we have purposely avoided all reference to the state of the lost souls. It is sufficient for us to realize that they are wanting in all happiness, as they must have been found wanting in all grace and love for God before they were placed on His left hand and banished from His presence. The eyes of the Christian

should be fixed upon the glory of the saints in heaven, that he may prepare to one day share in their joy and happiness with God.

In his first Epistle St. John sets our divine model before us. Let us study Him. We read: "Dearly beloved, we are now the sons of God; and it hath not appeared what we shall be. We know, that, when He shall appear, we shall be like to him: because we shall see Him as He is. And every one that hath this hope in him, sanctifieth himself, as He also is holy." (I John iii, 2, 3.)

CHAPTER XXXIII

THE LIFE EVERLASTING

From the beginning of these lessons we have taken part in the world-old quest of men—a seeking for that which will satisfy the ruling passion of life—the desire for happiness.

Christianity has answered all our questions in regard to the existence and nature of God, the creation of man and his relationship to his Creator. It has given us the cause of evil, the loss of God, our temporal and eternal good. It has taught us the Divine Plan, The Perfect Law of Liberty, by which man overcomes the world and satisfies the yearning of his soul for happiness and God. The last statement which we are about to analyze gives us the final word as to where the happiness, UNION WITH GOD, is to be grasped and never again lost: "THE LIFE EVERLASTING."

God, who holds in Himself all that fulfills, satisfies and completes man's life, may be found by him who will, and when He is found and while he is held, man knows a happiness which glorifies all the things of this world, but that all the possessions of the world can never give. However, the Holy Grail, the Cup that holds our God, cannot be approached except by him whose heart is pure, and if sin returns the Holy Chalice disappears and must be sought anew. Hence these last words of the Creed, with which our lessons close, are fraught with a wonderful meaning and promise. They point to the day when our union with God, made in this world, will be realized in our eternal home where, with glorified body and soul, we begin the long, long trail of glory in THE LIFE EVERLASTING.

The intention of God to give man a life of happiness in union with Himself for time as well as for eternity is evident in all His dealings with men, from His Divine Fiat spoken on the morning of Creation, "Let us make man in our own image and likeness," to the final declaration of The Last Judgment: "Come ye blessed of my Father, possess you the Kingdom prepared for you from the foundation of the world." (Matthew xxv, 34.)

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